



PHD

Adolescents' conceptions of community in Greece

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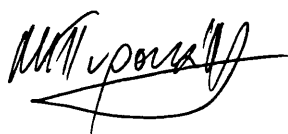
ADOLESCENTS' CONCEPTIONS
OF COMMUNITY IN GREECE

submitted by Maria Pirounaki-Lioni
for the degree of Ph.D
of the University of Bath
1994

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ABSTRACT

This research project has focused on Greek adolescents' conceptions of community transactions. It has developed within the scientific tradition established by the Vassiliou School of Thought.

The main concepts "ingroup" and "neighbourhood" were traced both in the Greek and the Anglophone literatures, thus placing them within the theoretical perspective of their equivalent Anglophone concepts, "social network" and "small neighbourhood" respectively. From this review, the essential functions of social support, sharing and social control have emerged.

The aim of the project is to define the present Greek "ingroup", as it exists in the minds of fifteen-year old adolescents, operationalized in terms of members and in terms of the transactions reflecting these essential functions. The project examines the frequency and structure of these conceptions, and compares them across three milieux that may be presumed to reflect the effects of urbanization -an urban center, an industrial town and a few rural villages. These conceptions were measured through two new techniques devised in Pilot studies; the first, on adolescents' conceptions of others' frequencies of transactions in the neighbourhood, abbreviated as TR, and the second, on adolescents' experiences of their own transactions with their ingroup members, abbreviated as PS.

A sample of 532 adolescents was selected from three different milieux, ie Elefsina (n=247) an urban industrialized town still under transition, the center of Peristeri (n=200) an urban postindustrialized town, and eight villages (n=85).

Frequency distributions and t tests were used to explore the conceptions of frequency, the Principal Component Analysis to explore the structure of conceptions, and Multiple Regression Analysis to explore

variations by type of milieu, sex and local proximity of relatives.

The adolescents reported transacting with similar frequency in the three milieux in relation to the functions. Yet, how they transact is different in each milieu. The findings on the neighbourhood are in tune with and support those on adolescents' own transactions.

A contemporary concept of the "Greek ingroup" emerged, common in the three milieux; it consists of close relatives and friends, that is parents, siblings, cousins, peer and adult friends, and grand parents. These findings suggest a synthesis of traditional and contemporary elements; on the one hand collective selection, compliance to a well disposed authority, on the other, individual selection, egalitarian and trustful relationships. This synthesis seems to be manifested differently in each milieu. The rural adolescents seem to utilize their still active traditional heritage. The Peristerians utilize the pressure their postindustrial environment places upon them. The Elefsinians utilize the contradiction of their context; that of an industrialized town which keeps traditional norms alive through the continuing influx of internal migrants.

Kinship and selection have been two essential elements of the Greek ingroup. We find them in the present conceptual ingroup of our adolescents. Those elements are present in all three milieux -even if differently- mainly through the roles of "cousin", "peer neighbour" and "peer friend". Those roles were found to act as a kind of bridge or transformation of traditional ingroup roles. The role of "cousin" emerged especially strongly, in the process of synthesis between traditional and contemporary elements.

So these adolescents seem to reflect the transmutation of the traditional, collectively defined ingroup (implying a *Gemeinschaft* of the past), into an individually-defined ingroup that maintains many traditional functions (implying a *Gemeinschaft* of culture).

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In this section in which acknowledgments concern a lot of persons, I feel the first one belongs to the very process itself of doing this project. Through the efforts required to attain the task of a dissertation, I had the opportunity to trace a substantial stage of my growth as a person and as a scientist.

Although mainly "lonely" and individual, this task has been attained to a great extent through collective help and support. In effect, I have realized once more, the value of the support which comes from a lot of persons within my social network, and in that sense, the whole process has been a rich source of community experience for me.

To "make room" in my energy and time for the role of a postgraduate, I had to share parts of my other roles with others. It was through this sharing that I realized the multiplicity of the roles to be performed by a postgraduate, professional woman and sailor's wife, with a family, in her thirties.

Moreover, I realized the complexity of doing a dissertation, and the numerous specific tasks that were constantly emerging during all the stages. For performing those tasks, the help of others has been invaluable.

My supervisor, Dr. Helen Haste, has been all the way through, both supportive and promoting the enhancement of my conceptual differentiation. Her contribution has counted more under the circumstances; I had to face additional strains and difficulties by working and living far from the University and from all it means to a postgraduate.

I thank, the adults and the adolescents who participated willingly in the pilots and the preliminary studies; especially Ms. Betty Frangoulaki the social worker of the Town-Hall in Elefsina, and Mr. Poulitsis, a vice-mayor of Peristeri.

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Ioanna Paschenti has been the person to lead me, with her statistical expertness, to the various pathways of the data analysis; Zoi Fytaki has typed this Thesis, with all the patience and concentration required, especially as regards the continuous modifications.

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Personally, I feel that this process has been carved both in my heart and mind. To have been left with a feeling of a collective community experience has been one thing; another, has been the feeling of having come out from a purgatory which has led me to a new doorstep of the scientific community.

I dedicate this dissertation to my son Georgos. From all that I love, he is the most close to creativity, and to new and promising realms of higher levels of differentiation.

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PREFACE

To trace the origin of the focus of this project, I must go back and trace experiences and developments in major aspects of my life.

For the last twenty years, exchanging and working with a variable and valuable social network of teachers, colleagues and other work associates has contributed a lot to realizing my concern for community programs enhancing individual growth through grouping processes or else enhancing "an individually determined and selected collectivism".

Since 1975, among my main commitments have been a summer camp and an open community center; model preventive programs for children of the lowest socioeconomic level of the town Elefsina, one of the three milieux chosen for this project. They are two activities established by my father-in-law, priest and theologian, George Pirounakis. He has been a powerful figure in the Greek social reality for more than sixty years -not without struggles, for his humanitarian, self-enhancing and educational programs.

To be a member of his big, warm family, has been a determining experience. I have been living and working mainly -but not exclusively- for those deprived Elefsinian children, within a social network of relatives and friends, all oriented to preventive work.

My interest in Elefsina has additionally been built by the contact with my mother's relatives in the town; my grand father was an internal migrant to Athens since about 1910.

To the origin of the present project, I believe that another element has contributed. Namely, the values embeded in my childhood, transmitted by my parental social network and further formulated through the valuable living and playing experiences in my neighbourhood. Early experiences seem to have mingled with later ones from life and work, to generate among others, the focus of the present project; moreover, to contribute to the never-ending process of my personal development and growth.

CHAPTER 1: Introduction

1.1. The focus of the project

The main interest of the present thesis is the conception of the Greek ingroup as held by Greeks.

The basic premise is that the nature of the boundaries of the ingroup, and the way the ingroup functions, have changed as a consequence of social change; specifically, what has also changed is the way people conceptualize their relations to the others, and particularly how they conceptualize the social categories from whom they gain certain kinds of social support, as well as share and social control through moral guidance, and all expressions of socialization.

What has also changed is which function comes from different ingroup members. However, the functions have remained the same. They are common and people need and demand them since those functions facilitate their way of defining themselves. Thus people's transactions with others in the social environment are vital since they are manifestations of functions served by the local community and the social network. Traditionally, the ingroup was defined for the people, using stable criteria which were shared collectively. In the context of the shift from collectivism to individualism, the question is not only from whom one gains social support, sharing and social control through moral guidance, but also how those functions are a basis for the individual's defining of self.

In sum, in the present era, people still need an ingroup. Social change seems to have altered who defines it and who serves

what function in it. So, our focus is the manifestations of social change in how people conceptualize their transactions with their present ingroup.

Specifying the focus

Social change is our interest; however we are not interested in measuring it. We are interested in the manifestations of social change, in the way people conceptualize their transactions, in the way people conceive the functions of those acting as socializing agents. Our interest thus lies not in what can be observed but in how people themselves conceptualize this functioning.

Previous researchers in Greece interested in social change have suggested that the transition from rural to urban to postindustrial stage is a meaningful criterion of social change. So, in this thesis three milieux are used which reflect social change.

Regarding socialization, we are indirectly interested in it, only as long as the ingroup functions of social support, sharing, and social control through moral guidance serve as means for people defining their course in life and facilitating their identity formation.

Social change has altered who defines the ingroup and who serves what function in it. This is a problem or a situation common to people in general. However, we have chosen adolescents because they are a group particularly susceptible to social change since they are in transition and are thus in the process of looking for criteria for defining their ingroup.

In sum, we are looking at differences in the conceptions that adolescents, a group susceptible to social change, have within

three milieux, of the key elements of ingroup functioning and specific ingroup transactions.

This work is within a scientific tradition, or "school of thought" established in the early Sixties by G. and V. Vassiliou. The basis of both research and applied work has been the constructivist approach and specifically the concepts of "self reference" and "subjective culture". The latter especially has been further researched and elaborated by other social scientists in Greece following this approach. The guiding scientific paradigms are General Systems Theory, family systems, and "subjectivity". This tradition has centered on the issue of what happens to the individual and the family while under constant and rapid social change.

1.2. The key concepts

The concepts "community" and "social network" were formerly the foci of different disciplines. Recently they have been incorporated and integrated in Community Mental Health and Environmental Psychology. To trace those concepts we drew upon Anthropology, Community Sociology and Social Network Analysis.

Community: definitions and functions

Within Anthropology the issue of community seems to have first been handled by Tonnies, whose conceptualization includes the concept of non-local social network. Community Sociology has addressed the role of community in interpersonal relationships, and has also addressed the definition of the small scale local community at the level of neighbourhood. As Keller (1968) has pointed out; psychologists and sociologists have had great

difficulty in operationalizing the concept of the neighbourhood.

Keller, contributed much to the definition of neighbourhood, by exploring concepts such as "neighbouring" (neighbourhood transactions) and neighbourhood boundaries, and by providing criteria for conceptualizing the concept of neighbourhood itself.

Another issue, central to this project has been explored mainly within Community Sociology and more recently by Community Psychology: what functions are attributed to the community, especially (but not exclusively) at the small scale, local level. However, in other fields such as Sociology of Space, or Ekistics, the territorially defined community has been attributed with a supportive and a socializing role.

Social scientists refer to community at several levels. The neighbourhood is often differentiated into small or immediate neighbourhood and the wider neighbourhood (Hallman, 1984). In Greece the latter is commonly referred to as the "quarter". They also refer to the town, differentiating urban and rural areas. But even the nation and society as a whole may be involved in considering "community" as culture and norms.

At the level of the immediate neighbourhood, ie the houses of one or at most two blocks around one's residence, community has often been described as complementing the socializing role of the family, by providing more socializing agents, such as relatives, or next-door neighbours, or in the case of Greece, particularly in the first settlements of the urban working class, the neighbours in the same yard, shared by settlements of two or three families, often all coming from the same home town, the so-called "compatriots".

The community at the level of wider neighbourhood or quarter, is often described as providing cultural, educational and recreational resources. Because those resources are located within

walking distance from one's residence, they can be utilized in parallel with meeting with those persons who live close by, and who comprise the person's local social network.

In this thesis, a distinction has been made between the neighbourhood -the small scale, or the immediate neighbourhood, and the "quarter" or what is usually referred to in the literature as the wider neighbourhood. In the field of Environmental Psychology, the terms micro-neighbourhood and macro-neighbourhood are used respectively. Moreover in this thesis, the social network usually refers to a group of persons, usually relatives, friends, neighbours, colleagues, with whom the individual relates.

The Social network and its functions

This concept appears in various fields, especially in Community Sociology, Community Psychology, (in local community studies), and in the field of Social Network Analysis.

Social Network Analysis, seems to have emerged from social support studies, first in the area of mental health, then in Community Psychology and quite recently in the area of Community Mental Health. The functions associated with the social network are mainly of a supportive and socializing nature. The functions associated with the individual's social network and those associated with the community, although having emerged from two different strands of theory and research, seem to be quite similar. Their common element is the process of human relating, whether in terms of neighbourhood transactions ("neighbouring"), social networking in a local area, or the supportive functions of a social network that is not necessarily locally confined.

Work in Personal or Human Relationships within Social Psychology demonstrates the importance of interpersonal

relationships in psychological well-being (S.Duck, 1986). Duck and his colleagues have divided relationships into interpersonal, personal, human and social (Duck and Perlman 1985, Perlman and Duck 1987).

The functions attributed to the community are frequently unspecified and unelaborated in the literature on the local community, although their supportive and socializing nature is often explicitly or implicitly mentioned. On the other hand, in the field of Social Network Analysis, the functions associated with social network have been specified and explicitly referred to as supportive. However, the term "supportive" if not misleading, at least is limiting as it has often been used as an "umbrella" concept.

Gottlieb's (1985) conceptualization of social support, integrates social support, social network analysis, reciprocity and personal relationships. Much emphasis is also given to affect and concern.

In sum, the nature of our key concepts -"community" and "social network"-, as traced in the relevant literature, has been found to be confusing and impressise. Overcoming these confusions seems to be imperative in a study focusing on the functions associated with these concepts.

1.3. Social change and information processing

It has been argued that in societies undergoing rapid social change, there is an information overload, and information is contradictory. Processing information becomes a problem for the individual. Too much novelty in a short time span creates disruption of the individual's internal schemes (Luhmann 1986).

Earlier, Ashby (1960) argued that individual information processing depends on the interaction between the input and the individual's pre-existing emotional and cognitive structures. He states that when there is acceleration of change and much complexity, even if the new patterns are potentially more functional, they often conflict with old patterns of thought, of feeling and of action; but being deeply rooted, these old patterns linger in the individual's cognitive structures or self-reference, as relics of the past.

Geyer (1977) argued that highly complex environments overload individuals with information. The individuals are thus faced with a multiplicity of choices, yet they lack the necessary internal organized complexity to handle this information and to be effective in making complex decisions. Their pre-existing emotional and cognitive structures interfere and so various information-processing problems emerge such as meaninglessness, self-enstrangement, normlessness, powerlessness. Later, Geyer states that since such a large amount of new experience cannot be "grafted" on the old, new categories are built as combinations and/or permutations of existing ones.

During the last two or three decades, Greek society has been undergoing pervasive and rapid economic, political, cultural and psychosocial changes, which in other societies have taken place over more than one hundred and fifty years. Greece passed from the traditional-rural way of life to the industrial and even to the postindustrial era very rapidly.

Much research has been done in these decades by Greek social scientists. A lot of this research has been characterized by a common approach and a common focus. The common focus has been the study of the impact of social change in Greece, on the individual

and the family. From the Athenian Institute of Anthropolos, under the impetus of George and Vasso Vassiliou, training, research and clinical work have focused on how individuals transact, on how they perceive themselves in transaction with others and the world around them; on interpersonal and intrapersonal patterns.

The basis for this research and applied work has been the constructivist approach within a general systems theory model; the core ideas prevailing in the research designs have been "self-reference" and "subjectivity", especially the notion of "Subjective Culture". This latter concept is defined as a cultural group's characteristic way of perceiving its social environment (Osgood 1964, Triandis 1972), and has been an essential and common element in a lot of studies, many of them cross-cultural (Triandis, Vassiliou and Nassiakou 1968, Vassiliou and Vassiliou 1970, Vassiliou and Vassiliou 1973, Katakis 1978).

A central issue of many of these research studies, is the understanding of how individuals, couples, families, construct schemes of themselves in transaction with constant and rapid changes and how this is reflected in milieux at different stages of social change.

A "Greek social psychology" has emerged from these studies. Gradually it has become feasible to associate both the theoretical approach and the various findings with recent trends in the field of Social Psychology in other countries, by formulating a knowledge of the Greek society under change. By establishing its particularities, commonalities have emerged but also new models.

Katakis has formulated two models; the Self-referential Conceptual System (SRCS), and the Three Ecotheories Model. She argues, referring to the data from both her own and other Greek studies, that "while these research projects were aimed at

understanding the changing patterns in the context of a particular society, our data, viewed in the context of the broader social system of contemporary society, provided us with insights which cut across cultural differences and led to generalizations about the evolutionary process of the universally changing patterns of the guiding images relevant to contemporary family life" (1990(b): 343).

Those models were not developed when the present project was designed. So the present work has evolved in parallel rather than building on or testing them. Particularly relevant is Katakis' statement that by operationalizing the concept of self-reference she has provided a useful "metatheoretical framework for the study of different living systems and the relationship between them" (1989: 101), within the approach based on self-reference and subjectivity. The Self-referential Conceptual System (SRCS) is defined as a "hierarchically-ordered constellation of inner representations. This conceptual hierarchy is composed of cognitive-emotional dynamic structures which refer to the way a given living system (an individual or any other social group) has about itself in relation to its environment and its total life situation' (Katakis 1990(a): 95).

The concept "ecothery" is equated with the SRCS; according to the Three Ecotheories Model, societies are entering the post industrial period and the families as systems "are required to coordinate their shared lives on the basis of three coexisting and conflictual self referential conceptual systems" the ecotheories, which refer to the images about the three forms of family life. These forms are the traditional-rural, the industrial-nuclear and the information-transactional. They correspond to the three phases of societies, ie the agricultural, the industrial and the

post-industrial which has been also called the information era. Each of the three ecotheories has been viewed as a hierarchy of cognitive-emotional dynamic structures (ie as a SRCS), which are the purposes, the values, the roles and situation-specific cognitions based on behaviours (see Figure 1.1).

If the ecotheories coexist, then the purposes, values and role definitions are dissonant and confused; the family members reflect this situation in their efforts to be integrated individuals and pursue their course in life (Katakis 1990(a)).

1.4. The Greek background

Concept of ingroup and community

Traditionally, in Greece, the social community has been the closely knit and well organised Greek "ingroup", which according to Greek culture and literature is defined as "those who show concern and with whom one can establish interdependence" (Vassiliou V., Vassiliou G. 1973, Triandis, Vassiliou, Nassiakou 1968, Triandis 1988).

This term needs clarifying. In Anglophone social psychology the term ingroup is used very specifically as a contrast with outgroup; the main psychological questions concern how the ingroup -people like me- is defined by comparison with and exclusion from the outgroup as a social category in the sense of being a label not a social unit. The interesting psychological questions have been the individuals' cognition about the category boundaries and his or her own social identity, not about relations with ingroup members.

The term "ingroup" is not used in the same way as in the Intergroup Relations Theory (Tajfel 1982, Wagner, Lampen and Syllwasschy 1986), or as meaning "those like me" as Americans use

The self-referential conceptual system

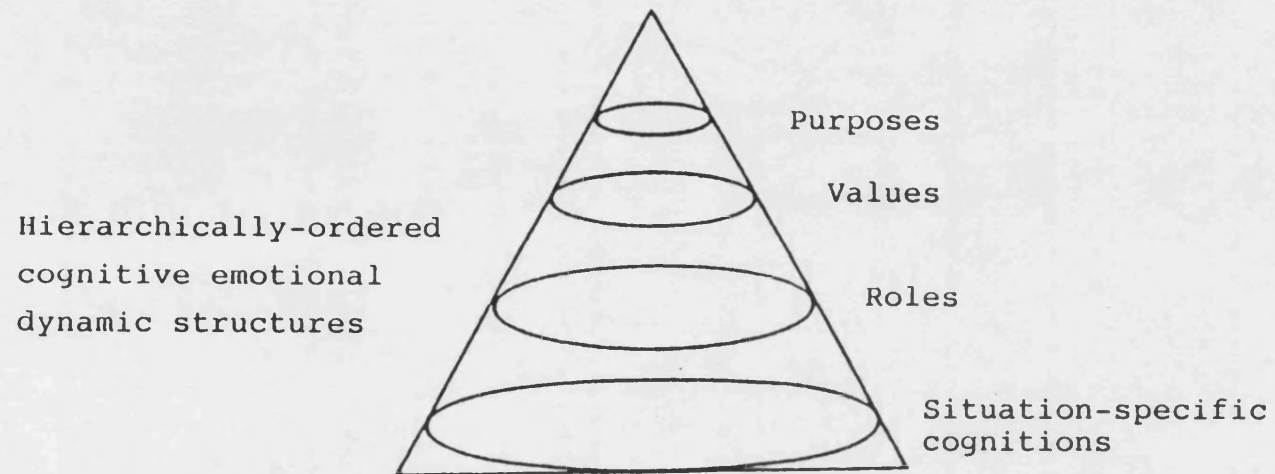


Figure 1.1: Ecotheory: A conceptual hierarchy.

(Reproduced from C. Katakis 1989(a): 97, Figure 2)

the term.

In the Anglophone social psychology, measurement of "ingroup" is virtually identical to measurement of prejudice against the outgroup (Tajfel 1982); in Greek literature, measurement of ingroup is a measurement of social network and community.

The difference between the American and the Greek meanings of the "ingroup" was established in a cross-cultural study (Triandis, Vassiliou and Nassiakou 1968).

Social support, social control and sharing, have been core functions of the traditional Greek ingroup; its members have functioned for centuries as the socializing community agents, and comprised the individual's social community.

Under certain conditions, for example a national threat, the Greek traditional ingroup can be wide enough to include Greeks from all over the world. It is however usually a kind of social network. This social network is largely but not exclusively confined to the small local community, ie the village or the small town.

Historical, sociological and social psychological research studies, show that this small community is an intrinsic and central element of the Greek culture (Vergopoulos 1975, Tsoukalas 1977, Vassiliou V. and Vassiliou G. 1982 inter alia). Recent social psychological studies have also shown that values, norms, behaviours have traditionally been determined, dictated by and even defined in terms of the structure, the functions and the needs of the community. It has also been shown that in the last decades there is a coexistence of traditional and contemporary elements in people's values, norms and behaviours.

Changes at the societal level have been shown to be reflected at the level of the small local community in changes in its structure, functions and needs. Then in turn, those changes are

related to variations in psychosocial characteristics; how people transact either with their children (Christea-Doumani 1978) or as children (Polemi-Todoulou 1981), and also how they construct their own values (Georgas 1989), self concepts (Katakis 1975, Dragonas 1983), relations with their partners (Lioni and Katakis 1978, Katakis 1981) and spouses (Kiountouzis 1985). To demonstrate this association between societal, local community and individual-familial changes, most of these research studies selected social environments that represent different positions in the social change continuum.

Research has demonstrated observable sociological changes in the small community, a major one being the change in both the composition and the purpose of the ingroup (Zatz 1983, Katakis 1984). There are also variations in people's psychosocial characteristics associated with these sociological changes. However, research has taken for granted an implied assumption; that between the sociological changes and the changes in the people's psychosocial characteristics, there are the changes in the people's OWN MINDS of how the small community functions in transaction with them through the ingroup members.

Changes in the composition and the objective of the ingroup

Traditionally in Greece, the individual's ingroup members were identical to those of his extended family. "Whomever is good for the family is also good for me" has been a prevailing value. Consequently the ingroup's objective has traditionally been to enhance the family's and thus the individual's biological survival in the midst of various adversities, and to secure one's own social recognition within first of all, the small community. In the present era, individualistic values gain more and more ground as a

number of studies has shown. The individual's survival, both biological and psychosocial, is not necessarily in tune with the survival of one's extended family. So gradually, the agent who decides on the composition of the ingroup turns out to be the individual himself. Thus, an outcome of a first change has been that the agent decides his ingroup's composition.

Moreover the ingroup's purpose or objective has changed; instead of promoting the extended family's biological survival and social recognition, its objective is to enhance the individual's survival, especially psychosocial. Social recognition tends more and more to be determined by abstract societal, even universal values such as financial success or career, rather than by concrete values such as a respected job, an honest wife, children to look after parents and continue father's job.

At the same time social recognition does not necessarily correspond with one's feeling of success or happiness, unless the fulfilment of any of one's goals represents one's own choice to pursue a particular goal, and if the values that this goal stems from, correspond to the values of the individual's self-chosen ingroup.

The new task of the individual and of the family; same functions for different objectives

The skill required for the individual to develop his own criteria and choose among alternatives, has been traditionally an ingroup task and thus a collective responsibility. Neither the individual nor any one individual member of his ingroup, including his parents, is trained by tradition for such an individualistic process.

The crucial and complex tasks that the individual is faced

with, in our era in Greece, for which he lacks any relevant modelling or experience, are first defining his own ingroup by himself, with the objective of enhancing his own psychosocial survival through it; and second, being effective in the continuous individual process of defining his/her course in life by his own criteria and choices.

The family as the main socializing agent is in turn faced with the new task of enabling all its members to be effective in handling the vast amount of complex information of our era. Since no tradition exists for this process, constant and effective communication between the family members has become imperative and more important than the promotion of the family's and the individual's economic and biological survival (Vassiliou G. and Vassiliou V. 1982, Katakis 1990(b)). Since the role of the family is changing, the role of each ingroup member is thus under constant change and redefinition. Our postindustrial period requires integrated individuals who instead of living in the confusion of constant change, should be able to process it according to their criteria and priorities and contribute to the effective functioning of the various groups of which they are members (Lioni-Pirounaki 1989, Katakis 1988). To acquire the skill for this task, the individual draws from his everyday transactions with those most close to him. Through trial and error, and using as his frame of reference his own subjective image of his transactions with others, the individual gradually develops this complex skill required for processing the rapidly changing and overloaded information of the social environment.

It is to be noted however, that research indicates that the major functions of the Greek ingroup have remained stable; they are associated commonly with "neighbouring" patterns in the

neighbourhood and with the social network, parents, kin, peers. The functions of social support, social control and sharing, seem to be common across periods, countries and persons considered as socializing agents for the individual.

Summing up, the changing values and trends in contemporary Greek society that emerge from social psychological research, are the following: A social network, comprising close kin and others whom the individual chooses himself, (instead of the ingroup defined by his extended family) exercises the same functions of social support, social control and sharing, and trains the individual for two new processes; first, critical processing of information, and second, defining his own criteria -instead of perpetuating his ancestors' values and complying to the ingroup's needs which for centuries have been identical to his own.

1.5. Adolescents as our focal population

The age group of adolescents was chosen for a number of both theoretical and practical reasons. Firstly, other age groups have been studied lately either as adults or when they were adolescents. That is, we know about the early and the recent past from various sources; social psychological (Vassiliou 1966, Katakis 1978, Dragonas 1983, Doumanis 1983, inter alia), historical (Paparigopoulos 1932, Vergopoulos 1975), anthropological (Cambell 1964, Cambell and Sherrard 1968, Zatz 1983). By studying adolescents in the middle Eighties we would be in touch with the changing present as it is processed in the adolescents minds.

Secondly adolescents are a distinct group, in that they have a dual culture; they still belong to the culture of their parents, and at the same time they are actively participating in their

peer-culture. The task of entering adulthood requires adjustment to adult prevailing norms, roles, behaviour patterns. Needing to know which those rules are, they are sensitive to any instability or incogruence in their environment; in the family, the social network, society as a whole. One of the major tasks, for the adolescent is to work out who he is and where he is going; this means that adolescents more than any other group struggle to process the overloaded and complex information so as to develop their integration and thus their identity, and be functioning adults. Although the task of defining identity is an individualistic one, the information and the reinforcing feedback involve social interaction. Furthermore, because they are working out the rules of relationships and social behaviour, they are particularly tuned to transactions, role relationships and their meaning, both for themselves and for others.

A third reason for choosing adolescents as our sample, a practical one, is that they are still in school, therefore in the same kind of environment. This is a controlled variable, in that most Greek adolescents belonging to this age group go to school, the third year in the high school being their last year of compulsory education.

1.6. Operationalizing "social change"

The criteria for social change are both demographic and psychosocial. One criterion is the rural-urban dichotomy. A second criterion is the size of the area and population density. A third criterion is stage of emigration and, to an extent, industrialization and urbanization. A fourth criterion is the pattern of inhabitants' relating or networking.

According to the traditional Greek culture, community is more strong and stable in the rural milieu where even emigration does not necessarily cause any breaking in the human bonds, in the commitments of the people, and in the definitions of their various roles. The primary concern of all its members is the survival of the the whole community, and almost everyone knows each other. This seems to be a common feature of a number of traditional European countries.

The rural-urban distinction, together with the second criterion of population density and size of the locality, has been widely referred to in sociological and social psychological studies in relation to anomie, isolation, and lack of contact. These have been related first to the fact that community services and resources are centralized in the center of the community-town; secondly to the fact that traffic, coupled with the ekistic structure -ie high rise apartment buildings- prevents the inhabitants from using the space around their residence and thus from getting to know each other and transact with each other.

The third and fourth criteria, stage of migration, industrialization and urbanization, and patterns of the inhabitants' relating are related because emigration, urbanization and industrialization, highlight the use of the concept of "compatriot". The person from one's own home-town or home-village, seems to be very important in Greek conceptions of community. The compatriot is the internal migrant from one's place of origin and the person with whom a newly arrived internal migrant feels closer than the "natives" of the community or other internal migrants. This distinction in the way a "new" internal migrant relates, was found to last for at least one generation, until the migrant gradually establishes himself or herself as a citizen of the town,

by staying several years in the same neighbourhood, gradually building or buying a house, establishing in-law relations with other natives or internal migrants. Gradually, the strength of the compatriot bond diminishes (Zatz 1983).

In the rural areas, the pattern is that relating takes place among those belonging to the ingroup which includes most of the relatives and neighbours. The above criteria define the differences between the milieux.

Another criterion of social change, is the extent to which there are relatives in the same town.

1.7. The key questions

Summing up on the Greek background and in the light of what has been mentioned on social change, a number of issues have emerged.

(a) The needs of the small local community (let alone the big, impersonal community) are no longer directly associated with the individual's own needs.

(b) It is no longer functional for the individual's ingroup to be chosen by the extended family; the individual needs to decide according to his own needs, the members of his social network or else present ingroup.

(c) The complex objective of the family, of the rest of the individual's ingroup and thus of the individual him/herself is to secure mainly psychosocial survival, and train him/her to process information effectively, so as to be integrated and develop criteria for pursuing one's course in life.

(d) No traditional modeling exists for the process described in (c) above as decisions used to be collectively taken according

to the ingroup's and the community's needs.

In the light of the above issues, a researcher can ask the following two main questions:

- "What are the boundaries of the ingroup now that the adolescents themselves are to an extent choosing its members?"

- "What functions are served by the ingroup and in what way does the concept of ingroup overlap with concepts like social network, community, extended family?"

In this project we have chosen to explore these questions from the angle of the individual him/herself and specifically the fifteen year-old adolescent. Thus we have focused on conceptions. To explore conceptions, first we discussed the literature on community, on social support and on Social Network Analysis and on the adolescent's relations with others. This project has developed a working definition first of community at the level of the small neighbourhood and its functions and second of the ingroup and its functions.

Based on these working definitions, the study looked at adolescents in three milieux, focusing on adolescents' conceptions of their community -ingroup and neighbourhood- functions, as well as on variations in those conceptions, as social change manifestations.

The major general question of the project is asking "what is the image of the functions of the ingroup and of the neighbourhood in adolescents' minds?" More specifically this question can be expanded as follows:

- "How often the functions of social support, sharing and social network, manifested in specific transactions, are conceived by adolescents as actually being served, that is, as occurring frequently in their ingroup and in their neighbourhood?"

- "How often adolescents desire that those transactions should ideally occur in the neighbourhood?"

Regarding social change another question is asking:

- "How the above conceptions vary as a social change manifestation?"

The transactions in question are those which represent the core functions of social support, sharing and social control through moral guidance.

Except for the questions on conceived frequencies, there are nevertheless certain other questions, which we are interested in exploring. They pertain to the structures of conceptions, and they are asking:

- "Which are the structures of adolescents' conceptions both of ingroup and of neighbourhood transactions?"

- "What variations exist in those structures as social change manifestations?"

To answer those questions on structures, we are drawing from the data on frequencies, a structural analysis of the conceptions, by doing a factor analysis as is elaborated in following chapters.

The decision to explore the structures of conceptions stems from the idea that any person bases the constant process of making life choices and commitments on his own subjective reality ie in the way he structures reality; on the picture of oneself in constant transaction with the world around in general, social, physical, economic, cultural and political aspects and in particular with persons most close to the self.

From such structures, we attempt to infer the way that the adolescents ingroup functions as well as the way their neighbourhood functions for them. We assume that the adolescent uses his image of "functioning" of others in the neighbourhood and

his image of the "functioning" of his ingroup members in transaction with him, as an essential frame of reference.

Thus in this project we are interested in: (a) frequencies of conceptions and (b) structures of conceptions.

Below we list the foci of our research as regards both frequencies of conceptions and structures of conceptions.

Figure 1.2: The foci of the project

<u>Frequencies of conceptions</u>	<u>Structures of conceptions</u>
I) adolescents' <u>frequencies</u> of their own transactions with their ingroup members	I) adolescents' <u>structures</u> of <u>experiences</u> of their own transactions with their ingroup members
II) adolescents' <u>perceptions</u> of others' transactions in the adolescents' neighbourhood	II) adolescents' <u>structures</u> of others' transactions in the adolescents' neighbourhood
III) adolescents' <u>ideal conceptions</u> of others' transactions in the adolescents' neighbourhood	III) adolescents' <u>structures</u> of <u>ideal conceptions</u> of others' transactions in the adolescents' neighbourhood
IV) Variations of the frequencies of I, II, III	IV) Variations of the structures of conceptions of I, II, III

To sum up the main research question asks: "given the functions of social support, sharing and social control through moral guidance defined in literature as served by the community, how often and in what structure the adolescents' ingroup as well as the ingroups of others in the neighbourhood are fulfilling those functions in the adolescents' minds?"

The main issue explored in the present project is the adolescents' conceptions of community functions, defined in terms of transactions first between the adolescents and their ingroup members, and second between the inhabitants of their neighbourhood. One issue concerns the frequency of those conceptions of community transactions, another issue concerns the structure of those

conceptions and a third issue concerns the way those frequencies and structures vary in three different milieux, as manifestations of social change.

Thus we deal with four explorations. The first is mapping of those conceptions based on the actually conceived frequency of occurrence of each transaction with each role category. The second is the exploration of variations of those frequencies in the three different milieux. .

Those two explorations have to do with our initial foci; that is we take the directly measured conceived frequencies, and look at conceptions provided by those frequencies.

The remaining explorations concern the structure of conceptions. They are to be drawn through a structural analysis of the frequency of conceptions.

The third task is the mapping of the structures -of each transaction and of each role category separately; the final task is to explore any variations as social change manifestations.

CHAPTER 2: The local community

2.1. Community as locality and as a social network

The two chapters that follow, reveal the current status of the concepts community, neighbourhood and social network, in fields such as Community Psychology, Social Network Analysis and Environmental Psychology.

Various fields within social sciences, have recognized the complex nature of living and transacting in multiple social networks within particular sociocultural contexts.

The recent literature reveals two concurrent developments. On the one hand there has been a clarification and refinement of the meaning of each concept through consecutive explorations, investigations and conceptualizations. On the other hand, there has been enrichment of the concepts in terms of operational definitions, components, intervening variables or determining features. For example Social Support Analysis and Social Network Analysis have developed as identifiable and separate areas within Social Psychology.

Chapters Two and Three trace the history of concepts of community and social network. The chapters also look at the functions that are served by the local community and the neighbourhood, and the individual's social network. In relation to the latter, the issue of reciprocity and its current status in Social Network Analysis as it relates to the foci of this project have been explored. Current definitions and conceptualizations of community and social network are also presented.

Much emphasis has been given to the role of locality in the concept of community, and to the element of "mobility" in the

concept of social network. However, a community can be "mobile" (not necessarily locally confined) for example a professional group, and a social network can be local, for example a social network consisting of neighbours. In this project, the similarities between those concepts are conceptualized mainly in terms of the functions served by them, while the element of locality has been a useful means to distinguish between them. Furthermore the techniques of analyzing them are different.

2.2. The local community

The following sections present different approaches to the study of community, the functions served by the local community and questions about the concepts of neighbourhood and of neighbouring. Also attention is given to methods used in exploring the functions served by the neighbourhood, in terms of the human ties or community relationships. The neighbourhood has been examined at both the micro- and macro-level.

2.2.1. Current status of the concept of community and tracing of historical approaches to its study

The concept of community has been among the most controversial in the field of social sciences; Hillery in 1955, came up with ninety-four definitions. Since then, many more have been added to the pool, with new approaches to the study of community.

Tonnies' (1967) typology of *Gemeinschaft* (community) and *Gesellschaft* (society) is considered to be the basic component of sociological tradition. According to Tonnies, community is characterized by cooperation, co-ordination for a common goal,

intimate and enduring human relations based on social status rather than achievement, by role harmony, and by physical as well as social immobility. It is a homogenous culture in which people are sentimentally attached to conventions, and the guardians of moral code are the institutions of church and family. The inhabitants' sharing of a common locality induces relations of solidarity. Social bonds are characterized by emotional cohesion, depth, continuity and fullness. Society on the other hand, is a large scale unit characterized by competition and action which serves the personal goal and interest of each individual separately. Physical and social mobility are the rule.

It is argued that all social systems can be placed in this typology. The typology has been used for differentiating between traditional and modern culture. For example Shorter, using Tonnies' typology, states that, "traditional are those people who are willing to put the demands of the community of which they are a part, above their personal ambitions and desires. For modern people on the other hand, the wish to be free triumphs over the community's demands for obedience and conformity" (1979: 26).

Bell and Newby (1975) first presented the Ecological approach, emphasizing place. Shared residence creates solidarity and common interests among its members. Community is conceptualized as a self-sufficient organism with intimate interrelated parts like the organs of the same body. This approach emphasizes special aspects of community whose structure exists independently of the individuals inhabiting it. It has been criticized as tending to omit social interaction, but nevertheless is recognized as an essential contribution in the area (ibid).

Hillery (1955) proposed the theory of communal organizations. Communities here, unlike organizations, are not social arrangements

for achieving desired goals. Instead, they are systems of institutions, formed by people who live together, occupying a particular territory. Yet there does not seem to be any common goal which might have drawn them together in the first place, like for example the wish to find a job, because by the time they settle, they engage in activities unrelated to the initial attraction.

Community viewed as microcosm is a third approach to the study of communities. Stein (1975), the key proponent of this approach, regards community studies as cases which show how large scale social processes, such as urbanization, industrialization, and growth of bureaucracy shape human affairs in local settings. In other words, locality is viewed as the laboratory for looking at representative social processes. Bell and Newby criticize Stein for making value judgements while attempting to define community, and also for not distinguishing clearly between various descriptions of communities.

A fourth approach is to view community by the method by which it is studied. Arensberg and Kimball (1975) are its proponents. The notion of what community is, emerges inductively from raw data themselves, as knowledge of the way data are interconnected unfolds from the facts gained in observational research. It is within the field situation itself that the researcher learns what questions must be asked. The main criticism for this approach is that while it gives the social scientist the advantage of being very close to the interconnections of the data, its results are not generalizable and comparable (Bell and Newby, 1975).

However, Arensberg and Kimball (1975) state clearly that their position is not to explore community as an object and thus generalize about the concept of community as such, but instead to

search for those principles of behaviour and social structure which allow for cross-culture comparison and the formulation of general statements about culture and society. They view the consideration of the cultural elements of the specific context to which any community under study belongs, as being essential.

Arensberg (1954), elsewhere, has defined community, as "the smallest structural unit of social organization and cultural transmission". Adding the dimension of locality, he states that community is "a cross section of the society and the culture at the level of local human existence" and he points out that it is not a self-contained whole to be treated in terms of itself alone; instead we have to treat the whole culture.

The last approach to the study of community presented by Bell and Newby (1975), views communities as lying on the rural-urban continuum. It is the current prevailing approach, and the one closest to Tonnies' typology. Its main proponent is Robert Redfield (1947), who postulated a continuum from "folk" to urban, where communities can be placed, and he summarized the characteristics of both the "folk" and the urban societies. The folk society is small, isolated, non-literate, homogenous and people communicate intimately. There is strong group solidarity and its population is stationary. At the opposite end, is urban society; large, non-isolated, literate, heterogenous, anomic, and its population is mobile. The major criticism of this typology is that it seems to locate relationships which are social in a territorially defined area. Another criticism is that Redfield presents his own value judgements by colouring the "folk" society positively and the urban, negatively (Bell and Newby, 1975).

The above criticisms seem to imply that this typology -and we would add, any typology- should not be considered as representing

reality. There are certainly cases, where for example, characteristics assumed to lie at the two ends, co-exist. We could for example say that the urban -rural distinction seems relevant to certain analyses of community, while for others it may not be relevant at all. Moreover, it can mean different things, depending on what function of the community one focuses on.

Anthony Richmond (1969), in expanding this continuum includes the "post-industrial" society, in an attempt to account for the excessive mobility in all areas of modern life. Yet, the characteristics that Richmond attributes to the post-industrial society, make it totally mobile, thus reflecting his denial of any local element which a community might have. Among the criticisms of the points by Bell and Newby (1975) on the rural-urban continuum, two seem of major importance. First that it is both an approach to community study and a theory of social change, and second that "out of this idea -of the rural urban continuum, have come some of the more promising advances in the analysis of community".

Stacey (1969), suggests that the term community should be replaced by the term "local social system". It seems to be a far more flexible conceptualization, as a local social system is defined each time by the presence of the social institutions that are present in a certain locality, and by the interrelation of those systems. She accepts the existence of some social processes which work from outside the locality at the national level, yet she chooses to study whichever process and system is inside.

Warren (1963/1972) on the other hand, presents a schema according to which all the social processes at both the national and the local levels can be studied, as well as their interrelation. He argues that local community units are gradually

more and more oriented -at least in the United States, towards extra community systems.

For Warren, communities are that combination of social units and systems, which perform the major social functions, having locality reference (Warren in Cox 1979: 224). Mann (1978) on the other hand gives a more flexible definition of community by referring to it as a group of people, having in common one or more of the following; locality, culture, race, personal and social characteristics. Gans and Pahl (Gans 1962, Pahl 1970) argue that emphasis should not be on indicators, such as geographic, demographic or economic, but instead on the ever-changing social relations. They consider it futile to relate patterns of social relationships to specific geographic areas. What they suggest instead, is that the existence of community should be played down, and we should be concerned with social groups, either nationally or locally oriented.

What we have seen so far is that the social scientists concerned with the specific topic of community have been trying in their conceptualizations to account for rapid changes in all areas of life, and for the continuous mobility in the ways people communicate, live, and even relate. Some approaches at least apparently diminish the importance formerly attached to locality while others seem to turn aside altogether from the issue of locality. Bott (1962) suggests for instance, that the immediate social environment of urban families should be the network of the relationships they maintain, regardless of locality, while Pahl (1970) has recently written about "non-place communities".

Two trends could be distilled from the approaches. First, there has been an emerging importance attributed to the social networks, in the sense that relations within ones' network are not

primarily confined to persons living in the same locality. Second, there is the growing "vertical" orientation -in Warren's terms- of the local social system, in that more and more processes and functions which were in the hands of the local community, are either performed in the national level, or in close interrelation with it.

Those two trends seem to be characteristic of the approaches to the study of the community prevailing in the late '60's and early '70's. Gradually, especially within the field of Community Psychology, there has been a growing concern with social processes and social ties, as Holahan and Wandersman (1987) point out. They cite Bernard's distinction of the concept of community between "community" and "the community". He emphasizes common ties and the social/interaction components for defining them, which are not characterized so much by locale as by "a high degree of personal intimacy, emotional depth, moral commitment, social cohesion and continuity in time" (ibid: 830). Along similar lines Sarason's "sense of community" is "the perception of similarity to others, an acknowledge of interdependence with others, a willingness to maintain this interdependence by giving or doing for others what one expects from them, the feeling that one is part of a larger, dependable and stable structure (1974: 157).

The "source of community", is a concept identified by Mc Millan and Chavis (in press). It has four key elements. The first key element is "membership" or else a sense of belonging to a group through personal investment, the second is "influence", the individuals' ability to influence the group as the group can in turn influence the systems encompassing it. The third element is the "sharing of values" with the group together with meeting personal needs, and the fourth element is "shared emotional

connection" defined as "a common spiritual bond" or "community of spirit".

Bronfenbrenner (1977) defined a field which he calls "the ecology of human development". According to Bronfenbrenner, an understanding of human development demands going beyond the immediate situation containing the individual so as to envision the ecological environment as a kind of network of contexts that surround the immediate settings in which the person participates.

Holahan and Wandersman (1987) have tried to link Environmental Psychology, Community Psychology and Prevention, by presenting a framework which they characterize as "overarching". (Wandersman, Andrew, Riddle and Fancett, 1983 -see figure 2.1). "Community Psychology focus in Environmental Psychology, is characterized by a concern with applying psychological knowledge in attempting to resolve the major problems of our society...". "The community perspective reinforces and broadens the problem-focused side of environmental psychology" (ibid: 829). In figure 2.1, we can see how the two fields are linked. We can also see the incorporation of concepts such as the local community at the level of the neighbourhood, social network and social support, which are central in this project.

The definitions cited by Holahan and Wandersman (1987), dictate an approach to the study of community, which is characterized by concern with social processes and social ties. They present a scheme of "areas of community research and intervention" (ibid: 832) which pertains to the three physical levels of the local environment as presented in figure 2.1, ie the residential, the neighbourhood, (at the levels of macro- and micro-neighbourhood), and the urban. Among the elements they examine in relation to each level, are social support and social

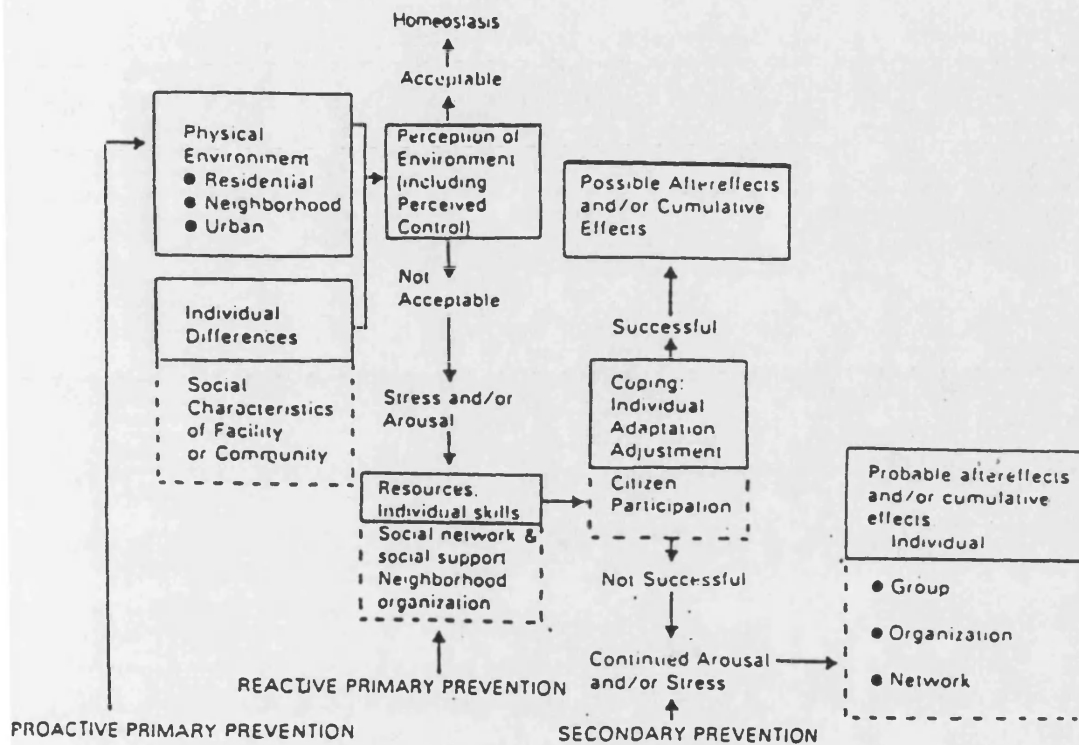


Figure 2.1.: A framework of environmental psychology, community psychology, and prevention.

(Reproduced from Holahan and Wandersman 1987: 832, figure 21.1)

in closed boxes: variables examined in Environmental Psychology.

in hatched boxes: variables from the Community Psychology perspective

networks. Those elements are handled in a way that could be characterized as "dynamic" in that they are conceptualized and explored in all the three levels at the same time, not necessarily being locally confined to any of them.

It should be noted that the "macroneighbourhood" corresponds roughly to what in this project is referred to as "quarter", and the "microneighbourhood" is defined as a grouping of houses of one or two blocks, and thus it is a "smaller and more local entity" (Holahan and Wandersman 1987: 842). Focusing more on the latter, the authors examine relationships, social networks, and citizen participation.

The last conceptualization of community chosen to illustrate the current status of this concept is the one introduced by Doxiadis within the field of Ekistics. In 1981, C. Doxiadis and his associates, started a big study, HUCO (ie the Human Community) in the Athens Center of Ekistics. Doxiadis conceptualizes the local community in a transactional and contextual manner and has classified it into twelve Ekistic units or classes. His Ekistic Logarithmic Scale starts from the Dwelling group or House group and goes up to the Ecumenopolis to encompass the whole world (see Fig. 2.2.).

COMMUNITY SCALE		I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII			
EKISTIC UNITS		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
		MAN	ROOM	DWELLING	DWELLING GROUP	SMALL NEIGHBOURHOOD	NEIGHBOURHOOD	SMALL TOWN	TOWN	LARGE CITY	METROPOLIS	CONURSAION	MEGALOPOLIS	URBAN REGION	URBANIZED CONTINENT	ECUMENOPOLIS
ELEMENTS	NATURE															
	MAN															
	SOCIETY							•	•							
	SHELLS							•	•	•						
	NETWORKS							•	•							
SYNTHESIS								•								

Figure 2.2.: The Ekistic Logarithmic Scale (Reproduced from Papaioannou, 1971: 384).

As defined by Papaioannou:

"..."community" as used in the HUCO project lays more importance on its spatial expression as a geographic unit with a definite, continuous boundary, indicating a segment of a larger settlement. The emphasis is on Shells (the structures within the boundary). Networks (lines of communication within the boundary considered as a group which usually corresponds to a considerable extent with a sociologically defined group). Shells, Networks and Society (the residents) are seen as functionally interrelated within the community boundary, although this interrelation may be only a partial or incomplete one. Nature and Man (the individual), are also examined, although with somewhat less emphasis.

Communities in the HUCO sense, therefore, constitute coherent spatial units, with a well-defined, topologically continuous boundary and a well-defined "center" containing a variety of outlets for several types of facilities. Beyond the functional interrelation of their residents they also presuppose a certain degree of homogeneity, differentiating each community from its neighboring ones. Communities in the HUCO sense can also be classified according to a sequence of hierarchical levels which are defined on the ELS (Ekistic Logarithmic Scale)".

"..."Although this concept of community has been developed mainly from the example of Athens, for which there are detailed studies in the HUCO project, an adaptation of basic dimensions and coefficients is worked out." (1971: 384).

Papaioannou claims that proofs for such spatial interpretation of community, have been provided by the results of various HUCO studies.

The focus in the HUCO project has been on community class IV (see Fig. 2.3.) which corresponds to the Small Town or Small Polis, and is equated with the area from which people are drawn, to make use of a common local center. In size, it seems to correspond roughly to the ancient Greek city. As Doxiadis puts it:

"By practice of thousands of years we find that there is one unit beyond this which has a very big importance for man, and this is the unit that he has been building, not by chance, but on purpose for 6000 years, the unit of the city. Ninety-nine per cent of all cities created up to the 18th century are inscribed within a square of 2000 yards by 2000 yards. This is a unit containing almost all the cities of the world until the 18th century. Why? Because this city can function with one center. This city does not need a second center since we can walk a maximum distance of 10 minutes from the most remote corners of it to the center. Again, 10 minutes is the average distance connecting every man to the other.

Now if we go one step beyond the small city of the past, this is a step which is quite dangerous. It is the step where the small city begins to grow, it loses its scale and quality. Then hearts cannot grow within a built-up area. Growing cities, we call them dynamic cities. In order to let them grow properly we have to select one area in which the heart can grow. The city then grows always around it" (1964: 348).

In the conceptualizations mentioned it seems that what the meaning of the concept of community may have "lost" in strictly local terms, it has "gained" in dynamic nature and both contextual and transactional importance.

2.2.2. Functions attributed to the local community

Two conceptions relating to local community that are the most relevant to this project, are community as an organization or a social system, and the rural-urban typology.

Sanders (1966), viewing community as a system, attributes to it ten functions which he calls system properties, seven of which are common both to societies and to local communities. The three functions that Sanders presents as applying only to the local community, are locality, institutional concreteness and mediation of the social mechanism between individual and society.

Locality, he views as being a central property in the community social system. It means that any residence, activity and institution, is pinpointed at a specific geographic area. Institutional concreteness, means that the local community "gives visible, physical, concrete local expression to its members, of the abstract institutional system that make up the larger society". Sanders also views the local community as a mediating social mechanism between the individual and society.

He states that "through the local provision of institutional services, community performs the function of relating the individual to the larger society, helping to satisfy the needs of each" (1966: 50-52). As an example of the last property, Sanders mentions the nurturant function of preparing the youngster for his adult roles. He claims that this function, makes community-life run smoothly, and it is also indispensable for the continuation of society (ibid).

The above functions are exclusive to the local community. They can serve as a filter for other functions in that they can facilitate putting in the context of the small-scale community, processes which are claimed to be performed by a multiplicity of agents in a multiplicity of levels and contexts, for example, the process of socialization. Warren (1972), views community as a complex social system comprising various social units "which perform major social functions, having locality relevance". He

attributes to community the following five functions, namely (a) production - distribution - consumption, (b) socialization, (c) social control, (d) social participation (e) mutual support.

Socialization, mutual support, sharing and social control, are most relevant to the concerns of this project. They will be considered in greater detail.

Socialization

Socialization, is defined as a process, "by which values are inculcated, specific roles are taught so as to be played in specific situations in keeping with given social statuses, and the technical efficiency of carrying out these roles is checked" (Warren 1963: 42). It is a process "by which society transmits prevailing knowledge, social values and behavior patterns to its individual members" (1972: 10). Garbarino et al (1977) report results showing that the community at the local level, serves as a support system of the family, by complementing its socializing role.

Cobb (1976: 311) reports that the local community provides ground for shaping and development of self identity. He shows how social support is related to socialization when he states that "emotional support and a sense of belonging, might provide the climate in which self-identity changes can most readily take place". Clinard on the other hand, states that "a change in identity or self-image, is basic to successful community development and a recognition of the individuals' sense of who and what he is, is vital to change in urban slum areas" (1968: 301). This provides an example of a two way socialization process between the individual and his local community. The local community also encourages independent behaviour, helps the individual to meet

crises effectively, and plays an important role in the development of positive self-esteem which is in turn related to self-concept stability, and to social adjustment (Rosenberg 1975, Fellin and Litwak 1968, Cobb 1976).

It has also been found that community, affects educational aspirations of youth (Fellin and Litwak, 1968) though other findings have shown contradictory results (Sewell and Armer, 1966).

Thomason states that community helps the individual to define reality (1969), while there is evidence that the primary groups of the urban neighbourhood such as the friends and the relatives, play a significant role "in the attainment of individual and social goals, in American society" (Fellin and Litwak, 1968: 73). Fellin and Litwak also state that the neighbourhood can provide common socialization devices, relatively uniform educational and occupational experiences. Thus, they maintain, there is less likelihood of contradictions.

Social Support

What Warren calls "mutual support", "may take the form of care in time of sickness, the change of labor, or the helping out of a local family in economic distress" (1972: 11). The cohesive neighbourhood has been found to handle everyday problems, such as baby-sitting, immediate consultation or first aid (Fellin and Litwak 1968, Garbarino et al 1977). It thus seems to provide extra resources to those that the individual or the family have; especially in the case of services in crises situations, the important element is that they are provided immediately. According to Fellin and Litwak (1968), crises situations do not always require any specialized knowledge, so first-aid is "idiosyncratic" and sufficient in most cases.

But support encompasses many types and levels of activities. Its expressions are numerous as are the dimensions under which it has been explored such as for example intensity, frequency, commitment, duration. For example, neighbourhoods are support systems for families especially in the case of child maltreatment (Garbarino et al, 1977). In the same study it is mentioned that in certain areas lacking economic and social resources, there are supportive neighbourhood systems, operating in the form of "positive feelings", which counteract the influence of economic and social stress factors (ibid: 142).

Support on a more long-term basis can be seen in cases of handling problems stemming from differences such as ethnicity or culture. For example there is evidence that neighbourhood provides conditions to speed up socialization of newcomers, thus maintaining its cohesion and integration. This takes place in Greece in the case of internal migrants who come and live near their "compatriots" i.e. those from the same town or village. This function is important, as such differences cannot be met effectively by the formal, centralized organizations. Social change has been found to be handled most effectively by a cohesive neighbourhood (Fellin and Litwak 1968, Hegeman 1974). In studies exploring the differences between supportive and "dissonant" contexts, it was found that black students in segregated schools had higher self-esteem than those going to racially mixed schools (Rosenberg 1975), and that some disadvantaged minority children, "make it despite all odds" (Taylor, 1979).

The small scale local community-usually the neighbourhood, or the rural village, provides the individual with resources similar to those supplied within a family (Fellin and Litwak 1968, Thomason 1969). For example, social contacts in the neighbourhood prevent

feelings of isolation, and have been found to be good for tension management (Fellin and Litwak 1968). Cobb, points out that "social support can protect people in crises from a wide variety of pathological states...can reduce the amount of medication required, or accelerate recovery" (1976: 300) and adds that the small local community provides the individual with the opportunity to feel that he belongs to a whole, with bilateral obligations where information is common and is shared by all as regards the facing of crucial and difficult situations. The small community provides esteem support, thus contributing to the development of self esteem (ibid).

Sharing

Community has been found to facilitate actions which require cooperation with others (Thomason, 1969). For reasons of clarity we deal with sharing separately from support, but in fact, it is difficult to dissociate them since sharing can be conceptualized as a mutual or interdependent support. Poplin, uses the term "community" in a moral or spiritual sense, and defines it in such terms as "the quest or yearning for a sense of community or sharing" (1972: 234). He delineates very vividly the differences between the presence of this sense of community, referring to it as "moral committies" and to its absence, as the "mars societies". He examines those differences, from the scope of the individuals' sharing of feelings, goals or activities within their "moral committies" and their "mars societies", respectively.

Social control

The last function attributed to the local community that concerns us here, is social control. Social control is defined by Warren as "the process through which a group influences the

behaviour of its members, towards conformity with its norms" (1972: 11)". This function dictates how and to whom power is to be distributed and the way it is to be exercised, especially in the case of deviant behavior. Findings support the idea that the neighbourhood has the ability to define normal and deviant behaviour, thus serving as a mechanism of social control, by specific processes, such as social distance, isolation and exclusion of the delinquents from formal and informal neighbourhood associations (Fellin and Litwak, 1968). Other studies emphasize social cohesion as an important element facilitating social control. It has been found that when a neighbourhood is integrated as regards common values, social contacts and neighbourhood identification, there are low delinquency rates among youths (Garbarino and Sherman 1980, Maccoby et al 1958, Turner 1970). The case is the same in high status residential communities as well. It seems that in this sense social control is more than norms and regulations which keep order, and control deviant behaviour. It looks more like an atmosphere in which inhabitants are not prone to delinquency, perhaps by being supported in meeting their needs, either directly by other persons, or indirectly by making use of the appropriate opportunities provided in their communities.

To summarise on the functions attributed to the local community: first, human transactions are the central issue that has emerged. It seems that the type and quality of "give and take" among the inhabitants of the local community, especially small scale, is related not only to the way of living of the inhabitants, but also to the socialization of youth. Second, the functions served by the community, are those served by the family as well, and they clearly presuppose the existence of human transactions. Third, if the community plays such an important role in the working

out of these functions, it is reasonable to expect different expression of those functions, in different kinds of communities, for example urban and rural.

Another complex function is the provision of material, cultural and educational resources and thus of opportunities for relating, often referred to as social and physical characteristics of the local community. Like social support, sharing and social control, they seem to be interrelated and interdependent processes. This is illustrated in a statement by Cobb, when he defines social support as "information by which the individual is let to believe that (a) he is cared for and loved, (b) he is esteemed and valued and (c) he belongs to a network of communication and mutual obligation", information common and shared with respect to the dangers of life and the procedures for mutual dependence (1976: 300-301). This however, is not necessarily confined to a specific locality, but applies to all aspects and levels of human relating, starting from the mother-infant relationship, and expanding to include all human ties. The concept of the social network seems to be the most appropriate to be used in this sense.

2.2.3. The small scale local community: the urban neighbourhood

The social or physical characteristics of the small scale local community and the functions attributed to those characteristics, have sometimes been conceptualized at two levels. The first level is what in this project is called "neighbourhood", usually referred to as "immediate neighbourhood", "personal neighbourhood" (Hallman 1984) or "microneighbourhood" (Holahan and Wandersman, 1987). The second level, is what in this project is called "quarter" and which is usually referred to as simply

"neighbourhood" (Garbarino et al 1977, Keller 1968), or as "wider neighbourhood" (Hallman 1984), or macroneighbourhood (Holahan and Wandersman, 1987). However most researchers do not differentiate very explicitly between these two levels.

I will focus on the small scale urban community first by tracing the definition of the concept of neighbourhood and second by reviewing research on the "transactional" and social characteristics and functions, and on the social and physical characteristics and the interrelation between them.

Cox (1979), mentions the work of the early human ecologists of the Chicago school, who identified two levels, the first called "urban zones" and the second "smaller natural areas". Hill (1974), realizing that one of the major problems in neighbourhood and wider local community studies has been the establishment of boundaries, prefers to speak of patterns of neighbourliness and patterns of interdependence that can be found in an urban environment. He, at the same time, doubts the existence of communities as such in the urban environment. To support this, he reviews studies in which there is no agreement about the criteria for boundaries. For example, in urban areas, about three quarters of the electors have defined their "home" area as no larger than the equivalent of a ward. In another study "home" area was described in terms of "few streets, with no suggestion that any place of work or electoral boundaries affected the respondents' conception of the areas they belonged" (ibid: 18-19). Hill concludes that it is unlikely that the areas the individuals see themselves as belonging to, correspond with political or administrative areas.

Fellin and Litwak (1968) review a number of approaches to the definition of neighbourhood boundaries. The first is the social area analysis approach. This focuses on economic, family and

ethnic characteristics, and uses the geographic boundaries to define neighbourhood. This approach was introduced by Shevky and Bell in 1955 (ibid 1968). The second approach followed by Greer in 1960 (ibid, 1968), focuses on social interaction and especially on primary relations; it suggests units which as they increase in size, reflect decrease in primary relations. These units are the household, the neighbourhood, the local residential area and the municipality. A third similar approach, suggests the use of three levels; a) the "nuclear" neighbourhood, ie the household, b) the "block" or street neighbourhood, and c) the "service" neighbourhood, the biggest in size, "including a combination of block units, with common areas of social interaction, as well as services, ranging from elementary school to shopping area" (Spiro, S. 1966, in Fellin and Litwak 1968: 80).

Along similar lines is the definition by Jones (1976) who uses local facilities to identify the neighbourhood. His approach seems similar to Doxiadis' Ekistic Scale mentioned in the preceding section. Jones speaks of a "new approach to the planning of the expansion and the creation of neighbourhoods", as one of the reactions to the rapid and chaotic growth of big cities. The other two reactions are first "the attempt to limit city growth by recognizing green belts" and second "the attempt to decentralize population and industry by creating new towns" (ibid: 64).

According to Keller (1968), to identify separate neighbourhoods in urban areas, the social scientist can use either objective or subjective indicators. As objective indicators, she suggests the physically distinct areas based on statistical and census data, together with any information supplied by persons who know the area, the "connoisseurs", and with physical reconnaissance of the terrain. Alternatively, she suggests a definition based on

where people of a given area shop, work and play, and the spatial distribution of those activities. Also, she suggests asking children where parents go for certain services. Finally she suggests that the researchers should plot the overlapping of service areas.

In using a subjective approach on the other hand, the social scientist, Keller suggests, would ask the inhabitants themselves to indicate the size and the boundaries of their neighbourhoods. As regards to what "neighbourhood" refers to, she indicates that "it refers to distinctive areas, into which large spatial units may be subdivided, such as gold coasts and slums, central and outlying districts, residential and industrial areas, middle class and working class areas" (ibid: 87).

She delineates four elements, or factors of distinctiveness (a) geographic boundaries, (b) characteristics of the inhabitants such as ethnicity of culture (c) the use of material, leisure and educational facilities, and (d) the feeling of inhabitants of belonging together, or else the neighbourhood identification. She notes that in cities, very little overlap has been found on the one hand among the personal, physical and institutional or service boundaries of various neighbourhoods, and on the other, among the four elements, just mentioned (ibid).

Along similar lines, Hallman, suggests five characteristics or aspects of neighbourhood, the personal, the social, the physical, the political and the economic, and takes for granted the fact that "it is hard to achieve agreement on specific neighbourhood boundaries, as it is to reach a consensus on how to define neighbourhood in the abstract" (1984: 15). He gives a basic or "core" definition, according to which "a neighbourhood is a limited territory within a larger urban area, where people inhabit

dwellings and interact socially" (ibid: 13).

Hallman refers to what in this project we call "quarter"; a wide locality including many blocks of homes, and facilities or resources for education, leisure or recreation, and material goods. Some of "life's basic functions", according to Hallman (1984: 28) are fulfilled to a large extent in what he calls the wider neighbourhood -to distinguish it from what he calls immediate, personal neighbourhood. Shopping for food and everyday necessities, making use of local public services, having an elementary school nearby, and a church to go on Sundays or big holidays, also having recreation places for one's children and oneself, are among those basic functions expected by an adult to be fulfilled within a walking distance from his or her residence, that is his quarter or macro neighbourhood.

Keller (1968: 95) suggests six dimensions for exploring the realization of what she calls "neighbourhood potential"; it is clear that she also refers to what in this project we call quarter. Those dimensions are the identifiability of the area, the identification of the residents with the area, the presence of friends and relatives, the use of local stores, churches and recreational facilities, the residents' attitudes towards the area and the presence of organized local groups for the handling of local problems.

Different researchers have variously labelled what we are calling "quarter". For example it is referred to as a community (Warren 1963/1972, Papaioannou 1971) or as a local residential area, or as a "service neighbourhood" (Fellin and Litwak (1968), or as a neighbourhood (Keller 1968, Hallman 1984). However, a common element of all these is the existence of certain facilities such a shopping center, school, church. Moreover it seems, that it is not

merely by chance that this type of area usually has a specific name. It means that its inhabitants can both define and identify it (HUCO 1980, Virirakis, 1967). Yet the terms "quarter" or "ward" are almost non-existent in the literature dealing with the small scale local community. In Greek, the term is "synikia" -cluster of houses, literally. This type of local community can have most of the characteristics and functions usually attributed to what for example Hallman and Keller mean by "neighbourhood", except perhaps "neighbouring" in its widest sense.

Neighbouring

This term, as defined and elaborated by Keller and Hallman especially, seems to have the qualities and characteristics of what in this project we call neighbourhood, or else "personal neighbourhood" or "micro-neighbourhood". Hallman (1984: 26), stresses that neighbouring takes place in a limited territory, small enough to include approximately the "faci-block, containing dwellings on the opposite side of a street" and he calls it "personal neighbourhood". He attributes all the other functions and characteristics of a neighbourhood, to a "wider area" which includes all the facilities and resources.

It seems that when the element of human transactions is introduced, social scientists become conscious of the element of size in a locality. As mentioned above, in Greer's conceptualization, size increases as primary relations decrease from the level of the household to that of the municipality. (Fellin and Litwak 1968)

Keller has contributed a lot to the clarification of the concepts "neighbourhood" and "neighbouring", by identifying clear criteria, dimensions, characteristics and variables in relation to

those concepts. Neighbouring, according to Keller, includes a wide range of transactions among people, sharing the same limited local area of residence. She delineates four dimensions (1968: 44), three of which especially relate to the present project, ie the various categories of exchanges among neighbours. First there is daily recurrent support, stemming from needs such as running out of bread or needing to post a letter; second, psychosocial support, stemming from the crises situations or emergencies, such as an illness, a death or a fire; third, celebrating together of collective events, such as a marriage or a birth, and fourth, support in "cyclical collective needs" such as harvest time, or job layoffs. She also attributes to neighbouring two kinds of functions, the manifest exchanges in times of minor or major crises, and the latent exchanges, of a more or less continuous nature, including the exercise of social control, the occurrence of various forms of communication including gossip, and the creation and maintenance of social standards (1968).

As variables which affect how far inhabitants are involved in neighbouring activities, Keller mentions duration of living in the area, layout, social and cultural similarity, and finally compatible moral and social standards (ibid). Hallman (1984), adds those of personality make up, and age.

Recently, Unger and Wandersman have presented a model of neighbouring which includes three components, "a) the social component (eg. emotional instrumental, informational support, and social network linkages), (b) the cognitive component (e.g. cognitive mapping and the physical environment and symbolic communication) and (c) the affective component (e.g. sense of community and attachment to place)" (1985: 139).

The functions of neighbourhood

In early research by Mitchell (1954), inhabitants of a local community were asked to describe their relations with their neighbours, the pattern of contacts, and their attitudes towards them. They were also asked about possible disagreements over children, on friendships both local and non-local, on relations with relatives living in the same neighbourhood or in another but within visiting distance, and on exchanges of visits between neighbours. An interesting finding of this study was that privacy was highly valued. The majority of those interviewed reported being friendly with the neighbours, exchanging help in times of crises or of any need, but avoiding too great intimacy in interactions.

In another study, a neighbourhood interaction scale was developed by Caplow and Forman to measure "the amount of informal interaction between the responding family and each of its neighbour families" (1950: 358). It was a six item scale, with items assumed to be in a rank order of intimacy, starting from the casual greeting acquaintance, and ending with visiting or dining, in each other's houses. No item on help or support was included. An interview was conducted in each family. Although the initial purpose of the study was to test issues on residential mobility far more interesting questions were reported than were raised. The main findings were first that the notion accusing mobility as the cause of non-association is an over simplification. On the contrary it was found that "where the neighbourhood and the interest group coincide, there will be a high degree of association, regardless of whether the milieu is urban or rural, stable or mobile" (ibid: 365).

Regarding mobility from rural to urban areas, E. Roberts in

his classic book Cities of Peasants, (1978) cites many studies mostly in countries of the Third World, where bonds among fellow villagers -what in this project is referred to as "compatriots", relatives, and friends living close to each other in the same neighbourhood, have proved vital for the survival of the usually poor inhabitants of the urban areas. The involvement of the urban inhabitants in transactions ranging from mere greetings to corrective behaviour in delinquent acts, has often been used as a criterion for community integration. Community integration has been an issue associated with most of the functions associated with the local community; specifically, the extent to which those functions are served by a certain community has been shown to be related to social problems, especially delinquency.

In a study exploring the role of the community integration and social control in the prevention of delinquency, Maccoby, et al (1958) interviewed adults in two areas, selected for their low and high delinquency rates, respectively. The high delinquency area was less integrated in terms of religions and ethnic homogeneity. Integration was tested in terms of specific criteria; liking the neighbourhood, having acquaintance with neighbours and knowing them by name, borrowing something and sharing of interest, and ideas with them. It was found that most areas with high delinquency rates were less integrated, according to those criteria, than those with low delinquency rates. The two areas did not differ in attitudes towards deviant behaviour, but in the low delinquency area, when faced with an actual delinquent act, residents were more prone to take some action.

According to Warren (1972) two types of problems are encountered in communities which are not functional. First, there is loss of community autonomy over decisions in the community, for

example the establishment of industry in the community, where the inhabitants are not given the opportunity to have a say in the proposed development. Secondly, there is lack of identification with the community, which takes the form of citizen apathy in community affairs and loss of useful roles in the community, and also loss of belief in the community's dominant values, such as what constitutes delinquent behaviour, legitimate social protest, etc.

The issue of neighbourhood integration has extensively been explored in a series of studies by Garbarino and his associates, in their efforts to develop "childhood social indicators ... and indicators of child welfare" (Garbarino J., Grounter A.C., Sherman D. 1977: 136). One study, devoted to the assessment of neighbourhoods as support systems for families, was based on actual and predicted child maltreatment rates. Five factors were found to account for the 81% of the variance in rates of child maltreatment in twenty areas of the same county. Two of the factors described the socioeconomic structure of the neighbourhood, and the rest three described the level of resources as regards support systems in the neighbourhood.

These support systems were further explored in another study (Garbarino and Sherman, 1980) where it was found that the "socially rich environment", an environment consisting of individuals who are not psychologically "drained" and thus they can afford to give, and share with their neighbours, is a low-risk environment as regards skilled maltreatment. It was also found that conversely, high-risk families are characterized by "social impoverishment" and that strangely enough they tend to "choose" high-risk neighbourhoods which in turn tend to influence family functioning. It seems that the prerequisite for the effectiveness of a human support system is

its psychological quality, not its mere presence.

In a study in Britain, it was shown that two determining factors for overcoming problems such as "high crime rates, a social 'unneighborly' behaviour, physical degeneration and vandalism" were "...the tenants' involvement in and commitment to the improvement of the estate and the establishment of local estate -based management": (Power 1982, 1984 in Canter 1987: 1290).

The research studies so far reviewed have focused mostly on the social characteristics of the local community. However, there is a relationship between the social and the physical characteristics of the community. Hassan (1979) interviewed one hundred and twenty one families in urban Singapore, living in flats of high and condensed buildings. He explored the relation between high internal density (crowding), and human behaviour. Relations among neighbours were found to be "characterized by an ideology of 'noninvolvement' and avoidance of meaningful social contacts" (ibid: 444). Material wealth on the other hand, seemed to play an important negative role in social transactions. In a study in India, Desai (1980) explored the environmental perception of the inhabitants of three communities (population 10.000 to 75.000), and he found that the inadequacy of physical resources in low status areas was ignored or taken for granted when there were close ties among the inhabitants, reflecting a degree of happiness and satisfaction with the social factors in their community. It seems that social more than physical characteristics are the residents' criteria in perceiving their environment as desirable. The Indian residents in this study ascribed importance to the social ties and disregarded any physical problems which are not perceived by them as "affecting" those ties.

Studies of the functions, resources and services provided by

identifiable areas within towns, or by the whole town, have usually focused on exploring the extent to which inhabitants make use of those resources. Other studies have focused on the inhabitants' attitudes and expectations as regards those resources, while others have combined both those approaches. It is not surprising that a lot of studies including many among those focusing primarily on relations, have been carried out by scientists directly or indirectly involved with housing projects and town planning (for example Doxiadis 1964 and 1965, the HUCO project in Greece generated by Doxiadis in 1961, Willis 1964, Riemer 1950, Hassan 1979, Keller 1968, 1979, Soen and Agmon 1980, Desai 1980).

In relation to community satisfaction, Keller (1979) reports a study in which adolescents 11 to 17 years old were interviewed about their needs in a new community of 10.000 residents, in fact the first planned unit development in the state of New Jersey. The objectives were both short range and long range. The long range ones were "to assess the fit between physical design and behaviour, and to note what is satisfactory and unsatisfactory about the built environment for different types of users. The long range objectives were to draw some "lessons for planners", and in this way to avoid the repetition of planning failures; instead, to seek a desirable to the residents themselves planned and built living environment (ibid: 447). Among the various results reported by Keller, a need emerged for transportation to provide access to neighbouring communities, for recreation, shopping and facilities, and especially for a "teen center of their own", so as to get together and share their recreational and cultural activities. Also, it was found that the adolescents interviewed perceived the adults of their community -except their parents, to be negatively disposed towards them, and as viewing the adolescents not as

distinct individuals, but as an impersonal category. What Keller extracts from her findings, is that planning should not center only on the needs of the adults, and that adolescents should participate in the design decisions affecting them. Children and adolescents perceived the world in a quite different way to adults based on their own criteria, and she gives the example of children's enjoying and creating in an environment considered by adults as "junk" or chaotic, a reality that inspired the architect C.T. Sorenson to design playgrounds based on this idea.

The notion of taking into account in planning, the views and needs of adolescents as well as of young married couples, is suggested by Riemer who as early as 1950, introduced a dynamic approach to planning. He viewed neighbouring as encompassing all functions and activities related to local community, especially human contacts. He stated that the "question is not whether 'neighbouring' is good or not. It is rather, which family activities are provided for best, within a contiguous geographical area, and which activities do not demand such provisions" (1950: 200).

Gottlieb's remarks on the relation between "factors in the broader environment" and factors pertaining to the relations of people in their "personal communities", can serve as a summary of the studies on the physical attributes of the small scale local communities and their interrelations with the social ones. In a study on a townhouse community Gottlieb found that the physical spacing of the units, the location of the children's playground, and even weather conditions, affected the formation of local social ties. It was also clear that high population turnover and the absence of any common settings or regular, community wide social events, combined to fashion a highly anomic milieu (1981: 28).

The "factors" Gottlieb refers to seem to be mostly physical characteristics of the wider neighbourhood, what we call quarter. He argues that those resources and facilities, among other functions, facilitate human contacts in general, and the sharing of various activities, thus providing the residents with opportunities for relating.

Canter, in his "facet approach to the evaluation of places", views the interrelation between human ties or relations in the community on the one hand, and its social and physical characteristics and resources on the other, as a dynamic process (1983a).

One example of the small scale local community, is the rural village community of traditional Europe. Shorter, in his book, The Making of the Modern Family (1975/1979), notes that in contrast to the farmsteads of North America, people in traditional Europe used to live close to one another, in villages or hamlets. This proximity, he states, mattered in two ways; firstly the level of surveillance was high due to the numerous opportunities to watch and overhear other, and secondly it affected family "by conditioning the general array of community controls upon individuals" (ibid: 53). In elaborating on the latter, Shorter points out that in the open-field agriculture system that used to prevail, large and vital areas of decision-making were in the hands of the collectivity. Moreover, it seems that community controls over cropping and livestock would usually "spill over" to other domains of life, "such as migration, morality, and the annual cycle of ceremonies" (ibid: 54).

Besides community controls, another important feature of the traditional communal life mentioned by Shorter, is its stability. Even when migrating, people usually were dreaming of and finally

coming to spend the end of their lives in the place they were born. Among the implications for the life of the family that Shorter mentions, we have chosen to cite the ones most relevant to the issues on focus in this project. Shorter's points are also examined in Chapter Five, in the light of the Greek context.

"Among people long familiar, the realm of privacy is much reduced and the realm of public interaction vastly expanded -with all that implies about dos and don'ts. For old acquaintances ("friends" would be precisely the wrong word for much of Europe's village population, with its hatreds and rivalries)*, the unformulated conventions were even more commanding than the formulated ones, so numerous were the threats to one's respectability, so varied the possibilities of diminishing one's standing in the community. a family's good name was compounded of many half-articulated factors -not just wealth or political position, but also cleanliness, probity, and qualities such as being well got-up on public occasions and running an orderly household. Thus occasions for loss of status extended into every nook and cranny of daily life" (ibid: 55-56).

Further on, he states, that "This village stability served to maintain the larger fabric of popular culture. To know the unwritten rules of a complex social system, full of informal face to face contact, one must be around for a long time. It helps to have been born in a place and to have absorbed its norms as children learn such things in growing up" ... "Even today in France, people count as "strangers" anyone who has not been in the village for at least one generation or two" (ibid).*

*note: in Greece as well

2.2.4. Summary

In this Chapter we have attempted to illustrate the complex concept of community, focusing eventually on the local community. We have examined the difficulty of defining the macro and microneighbourhood. We have also seen emerging the importance of the functions associated with the small scale local community and the interrelation of the physical and social resources. Focusing more on "neighbouring" and the people's transactions, we have also seen emerging the transactions manifesting the essential functions of social support, sharing and social control. Furthermore we have attempted to show the importance of focusing on the specific context which a researcher plans to explore.

CHAPTER 3: The social network

3.1. The social network

The previous chapter discussed the concept of social network, in relation to the functions of the local community, and as a supplement to the locally bound social environment of the individual, viewed as a resident of a specific locality.

We can find seeds of the concept eventually identified as "social network", in Tonnies' writings about *Gemeinschaft* and *Gesellschaft* (1967); "*Gemeinschaft*" has come to be identified with the local community. However, Tonnies distinguished three types of *Gemeinschaft*, which have often been overlooked; the *Gemeinschaft* of the locality, the *Gemeinschaft* by blood and the *Gemeinschaft* of mind. The first type is based on a "common habitat", implying commonality of physical life, and it is this type that has been commonly referred to. The neighbourhood or the rural village can be conceptualized as derivations of this first category. The second type is based on blood relations and it denotes according to Tonnies, "a unity of being", its derivation being the body of kinship. He stresses that "the ordinary human being for the average of cases, feels best and most cheerful, if he is surrounded by his family and relatives. He is among his own" (Tonnies 1967: 9). The third type, the *Gemeinschaft* of mind, expresses the community of mental life, implying cooperative and coordinated action for a common goal". Its derivation is friendship, which Tonnies views as independent of both kinship and neighbourhood. He defines this concept, as "conditioned by and resulting from similarity of work

and intellectual attitude" ... "spiritual friendship creates a kind of invisible science of meeting, which has to be kept alive by artistic intuition and creative will" ... "those ties are of a mental nature and founded upon chance or free choice" (ibid: 8-10). Although considered oriented to the local community, Tonnies here seems to imply the criteria which later defined the concept of social network.

Thomason in his book The Professional Approach to Community Work (1969) suggests the use of sociometric techniques to plot the "networks of relationships" which exist in both urban and rural situations. In fact, in defining community, he proposes what he calls a "functional" definition, according to which "community is a convenient term for referring to that group which exists most immediately around the individual, and serves for him the functions of helping to define reality, providing emotional support and facilitating action which requires cooperation with others" (1969: 66). This seems to imply social network analysis, which should not necessarily stem from or depend on local community studies.

Keller (1968), in her book Urban Neighbourhoods makes a distinction between relatives who are gained by birth and marriage, friends who are chosen, and neighbours who live in one's nearby space of residence. She states that the two former categories can live nearby and be neighbours as well, but as regards neighbours, proximity is the only factor in the neighbour relationship.

Hallman adds to those categories, "persons with whom we share common interests" (1984: 23). While he examines the neighbourhood as a social community, he directly refers to the concept "informal helping networks" as consisting of kin, friends, neighbours, co-workers, clergy, mutual aid and self-help groups, ethnic and fraternal organizations" (ibid: 39). He views them as mainly but

not necessarily neighbourhood located, thus implying the functional existence of a non-locally confined social network.

In the urban context, Frankenberg (1975) considers that it is less the proximity of houses, and more professional or leisure interest groups, that provide the basis for friendship ties among individuals, or for support networks.

The common denominator of these studies seems to be the social network as a social unit responsible for the individual's interpersonal relationships, which are not necessarily defined by local proximity. Social networks can have a non-local character, they are not necessarily locally confined.

Yet it seems appropriate for studies and theories which are community based, to have as a point of reference the local community. When those studies deal with the concept of social networks, their frame of reference is the local community, as when it is stated that by defining neighbouring as relations and processes, we consider "neighbourhood as a social network, involving the neighbouring process" (Keller, 1968).

In the studies mentioned above, the focus is on the local community and its characteristics that are locally confined, and on the importance of ties among kin, friends and other social groups which are not necessarily locally confined.

One group of scientists who developed social network concepts were anthropologists, especially in the Nineteen Fifties. Their purpose was, according to Wellman (1981), "to study ties that cut across the boundaries of institutionalized groups or social categories", like Barnes, who "used the network concept to describe fishing village groups that were organized across both kinship and social class boundaries" (ibid: 174).

Barnes (1954) published a famous paper in which he stressed

the inadequacy of the criteria of role status and territorial location to account for the social life of a fishing village in Norway. He plotted all the possible interactions of an individual with others, and he came up with what he called the individual's "personal network", and defined as "the image I have is of a set of points some of which are joined by lines. The points of the image are people, or sometimes groups, and the lines indicate which people interact with each other" (1954: 43). Bott (1962) later conceptualized social change as "from community to neighbourhood". She created the concept of network density, which she used to explain variations in marital role relationships.

Network concepts have also been used in the study of migrants from rural areas to cities. As mentioned, the ties of migrant villagers with both their villages and their new residents were a major help in coping with the demands of urban way of living (Simic 1973, Young and Ferguson 1981: 23).

We tend to agree with the reservations of Bell and Newby (1975) about Pahl's notion of social networks as "non-place communities", and to agree with their more moderate view that for many social groups, "social networks are becoming less locality bound and less close-knit" (ibid: 53). We believe that the fact of social networks being less and less locality bound, should not lead to the neglect either first of the role of the sociocultural context or of the cultural diversities of specific local communities.

The concepts are drawn together in a study which explored the relationship between the social networks of the parents and the development of their children; it was found that the parents provide models of friendship patterns or access routes to the community (Hamel, Burns, and Goodnow 1987: 159). This study

reflects a transactional model. According to this, factors that hitherto had been seen as independent, are now assumed to interrelate and transact. Unger and Wandersman (1985) suggest that research in the future should take into account both local and non-local variables, such as the characteristics of the physical environment, the relationships among the social networks of the individuals, as well as individuals' attachment to their own neighbourhoods; that is what Holahan and Wandersman seem to mean by suggesting a "broadening (of) our view of environment" (1987: 852).

3.1.1. Social support; its role in Social Network Analysis

In the majority of the studies using the concept of social networks, social support, is implied or assumed. In fact it seems that the social network has been conceptualized in order for supportive and socializing functions to be located, explained and investigated.

In the early seventies the role of social support in public health was established particularly by the epidemiologist Cassel and the social psychiatrist Caplan. Cassel (1974) has shown how in urban life, the processes which he calls "psychosocial stressors" enhance susceptibility to disease, thus suggesting that changes in the individual's immediate social environment trigger various metabolic effects which in turn can alter his resistance to disease. He stresses that deprivation of meaningful social contacts can lead to people's developing various types of illness. Then, he argues that alternatively the "psychosocial protectors" enhance mental health. The common feature of those psychosocial protectors, is "the strength of the social supports provided by the primary groups of most importance to the individual" (ibid: 478).

Caplan elaborated on Cassel's findings and suggestions, and proposed a classification of support systems into three types, of functions "the significant others help the individual mobilize his psychological resources and master his emotional burdens; they share his tasks and they supply him with extra supplies of money, materials, tools, skills and cognitive guidance to improve his handling of his situation (Caplan 1974:6), Caplan emphasized the importance of the primary group networks of relatives, of informal arrangements which are neighbourhood based, and of community "gatekeepers" such as physicians or clergy members.

Both Cassel and Caplan integrated the implications of the early research on social support, and their contributions seem to have fuelled studies, on the importance of sociocultural milieu and the role of social support in stress and coping (Miller and Ingram, 1976; Berkman and Syme, 1979).

Gottlieb remarks that research on social support "offered another means of gaining a richer contextual understanding of coping behaviour and human development, since its study requires consideration of the complex interplay between the attributes of individuals, attributes of the social aggregate in which they are embedded, and attributes of the situational and sociocultural environment influencing the structure and the behavioural patterns of these social aggregates" (1981a: 28).

The conclusion that can be drawn from this research is that primary groups to which the individual belongs by kin relation, or by living in a specific small scale locality, or by participation in associations are the main sources for social support. Those so called "psychosocial protectors" are attributed with various functions of psychological and material support, in times of crises, and on everyday basis.

These same functions are attributed to the local community as well, and especially to the immediate personal neighbourhood; that is they are attributed to the human transactional processes which are locally based. It was argued in section 2.2.2. that social support is one of the functions of the local community; social support can be explored in a broader and more dynamic way when it is examined at the more abstract level of social network.

3.1.2. The Social Network Analysis

The study of social support has been limited to specific supportive functions and their sources. Gottlieb argues against giving the same label of "natural support systems" to almost every kind of resource exchange among individuals, and causing confusion in research. He suggests that instead we should abandon this term and "talk separately about the supportive functions of mutual-help groups, neighbourhood -based helping arrangements and social networks" (1981a: 30).

Social Network Analysis, emerged out of the need to locate, understand and classify the individuals' relationships as sources of support. Most studies of social support measure the quality and the quantity of support, with no identification of each specific network member. "It has often been assumed that all ties are supportive, but this is not necessarily so, since the social network is not a uniform unitary whole (Hirsch, 1981; Wellman, 1981).

Studies were designed and theoretical approaches developed where the sources of social support were specified (see for ex. Eckenrode and Gore, 1981). One of the prevailing definitions of social network has been Wellman's, according to which social

networks are "a set of nodes (e.g. persons) connected by a set of ties (e.g. relations of emotional support)" (Wellman, 1981: 173). In reviewing studies viewing social networks primarily as "mediators of social support" as Mitchell and Trickett call them (1980), a distinction should be made between personal and social network. Initially, the former "was used to refer to the linkages surrounding a single, focal individual while the latter was reserved to refer to the total set of linkages among all the members of a particular population" (ibid: 28). Gradually, as the term "social network" is used to refer to both cases, it is the former meaning that is used in this project, our focus of exploration being the individual's network.

Two other distinctions are made by Eckenrode and Gore (1981), between "potential" and "actual" and between "formal" (such as health professionals or police) and "informal" supporters such as relatives.

Hirsch (1981) views social networks as "social communities" and attributes to them the major function of providing such resources which help the individuals to establish their social identities both on everyday basis and in times of crises. Three criteria have been used in operationalizing the definitions of social network membership; a) whether all members of the network are listed or some representative subject, b) whether individuals with a certain level of contact with the focal person are listed, or only those individuals whom the focal person considers significant; and c) the degree of frequency with which contact has to occur for an individual to be considered an "active" member of the network (1980: 30). Mitchell and Trickett also categorise functions into four general and tentative categories: a) emotional support, b) task-oriented assistance, c) communication of life

expectations, evaluation, and a shared world view, and d) access to new and diverse information and social contact.

Wellman (1981) points at the necessity for distinguishing between ties which are and are not supportive. Barrera (1981) asked questions pertaining to the following "support functions" as he calls them: 1) material aid, 2) physical assistance (involving sharing of tasks), 3) intimate interaction (expression of feelings and personal concerns), 4) (offering of) advice and guidance, 5) feedback (regarding information about one's self), 6) social participation (in leisure activities). In delineating "three alternative paths by which networks may recognize and support social identities", Hirsch (1981: 164) refers to interactions which provide explicit feedback, then to implicit interactions which provide "specific helping" such as the provision of cognitive guidance or tangible assistance relevant to some task, and finally to the indirect impact of network interaction in cases where the individual faces a problem solving situation or a stressful situation, which requires the individual's emotional adjustment (ibid).

Similar functions are associated with the local community, the immediate personal neighbourhood, support systems and social networks. For example Cobb (1976) argues that the local community helps to shape the individual's self-identity by the provision of social support, while for Hirsch (1981) the individual's social identity is established through his social network.

Other research emphasised environmental factors and sociocultural context, Eckenrode and Gore criticize early research on stress and support, for not considering the role of the context. They define context as "the embeddedness of life events, within temporal, psychological, and social situations, that determine both

the meaning of the events and the individual and group capacities for dealing with them" (1981: 46). They argue against considering stress and support as two independent variables, as is often done; they suggest that instead, both stress and support should be considered as internal to networks, and thus not independent from their functioning.

Hirsch, in a study that takes context into account, argues for studying the "ecology of human development", which according to him "involves considering the reciprocal relations of individuals and their environments over time, how they make use of, cope with, adapt to, and modify environmental opportunities and environmental constraints" (1981: 163). He views the good person-network fit as a kind of prerequisite for the good person-environment fit, or if we phrase it differently, a prerequisite for the individual's integration and participation in his broad culture and society.

Mitchell and Trickett found in their study of the family that "the degree of support clients report as exchanging with peers, is significantly related to the emphasis on autonomy within the family, and to family members' perception of having support from other relatives" (1980: 33). Homel, Burns and Goodnow (1987), emphasized the importance of parental social networks in child development. The relations of the parents with relatives, friends, neighbours and formal organizations, serve as models of patterns of relating and enhance the children's access routes to the community. They also related to the children's perception of happiness, negative emotions, friendship patterns and school adjustment, as well as to social skills as rated by their mothers.

A quotation from Sarason's Sense of Community (1974) seems relevant, even though it appears to refer to the local community.

In introducing the term "psychological sense of community", Sarason argues that it is this sense of the individual that could be used as an "overarching criterion" to judge the quality of life, as well the effectiveness of any efforts aiming at community change. This clearly implies the role of the individual's social network into the formulation of this "sense of community".

3.1.3. The importance of reciprocity in exploring social support in personal relationships

It is clear that there is a multiplicity of meanings and connotations concerning the term "social support".

Procidano and Heller (1983) comment that the social support construct has been plagued by conceptual vagueness. This conceptual vagueness had been attributed by Barrera, Sandler and Ramsey et al in 1981, to the lack of reliable and valid instruments for measuring social support and to the diversing of approaches adopted by researchers in its operationalization. Barrera (1986) argues that "the global concept of social support should be abandoned" (ibid: 413) and he makes distinctions between social support concepts, measures, and models. He divides social support concepts in three broad categories: social embeddedness, perceived support and enacted support.

First, by social embeddedness, he means "that social support concept, which refers to the connections that individuals have to significant others in their social environments" (1986: 415). He identifies two approaches; the first, usually referred to as "social support resources", concerns either the use of indicators such for example marital status, or the presence of social ties such as siblings, relatives, friends, of the individual's

participation in various organizations, usually in the community. The second approach according to Barrera is reflected in social network analysis, where, what is attempted, is to identify what is important to persons and relationships.

Second, by "perceived support", Barrera means, the focal individual's appraisal of the availability, adequacy, and often satisfaction with, the persons assumed to be his "social supporters", in the sense of Cobb (1976) and Cassel (1974). Cobb considers social support as information and Cassel considers it as a feedback function.

Gottlieb, suggests that the social support concept should be abandoned, and that instead we should speak of supportive functions (1981a). He distinguishes between perceived support and actual support, seeing the former as "the cognitive appraisal process" and the latter as "the actual coping process" (1985: 351).

Gottlieb also argues that by exploring the individual's perceived support, which he also calls "psychological", we gain the individual's "cognitive representation of the phenomenon (of social support) whose correspondence with social reality is uncertain" (1985: 356). He states also that there is clearly a "conceptual shift from viewing social support as a set of environmental provisions gained through transactions with primary group members, to viewing it as a disposition reflecting a cluster of personality traits, social beliefs and self-perceptions" (ibid: 357).

The third category of Barrera's social support distinction is "actual", or "enacted" support. Gottlieb (1985) calls the actual support, "experienced or received" and argues that this type of experienced support acts as a social mediator to coping and adjustment.

He emphasizes reciprocity, also labelled "directedness" or

"symmetry", in the exploration of the actual or received support on the one hand, and of the personal relationships on the other. He defines reciprocity as "the degree to which aid and support flow bi-directionally between actors in approximately equal proportions" (1985: 349). He says "reciprocity of liking is the cornerstone of stable dyads, and that, in general, symmetrical exchanges in personal and international relations, underpin harmonious interdependence" (ibid). In "exchange relationships", the goal of reciprocity is to maintain a balance between "how much is received for benefits given and how much is owed for benefits received" (Gottlieb 1985: 370), while in the "communal relationships" which are characterized by each person's concern for the other's welfare, the goal is to maintain "equality of affect" (ibid).

Reciprocity as a property of relationships has been explored in Social Network Analysis (see for ex. Wellman 1981) and has been given a central role in socialization studies. For example Danziger (1978), proposes a "model of reciprocity" as a model of the socialization process, and among other points he mentions that it depends on how the role relationship is structured between parent and child, so enabling the child to experience higher levels of reciprocity and act in a responsible way, and thus be able to take eventually the role of the adult. Danziger states that in this model of the socialization process, the more the effectiveness of the "socializing agent" increases, the more his or her behaviour becomes adapted to the requirements of the child. Socialization is seen as a reciprocal relationship (my emphasis) in which the control exerted by the "agent" over the "target", is itself a function of the control existed by the "target" over the "agent" (ibid: 60).

3.1.4. Environmental Psychology: a unifying field

In the two previous chapters, a common element either explicit or implicit, is Environment. We attempted to show that certain concepts are interrelated. These concepts are the wider sociocultural context, the local community especially at the levels of "macroneighbourhood" (Holahan and Wandersman, 1987) or quarter and "microneighbourhood" or small (block) neighbourhood, and the social network locally and non-locally confined.

Environment, in its broadest sense encompasses the social, physical, ecological, cultural, political, economic aspects of the whole context of the individual. A number of scientists have stressed the importance of context; Arensberg and Kimbal, argue that "... power structure, stratification, ecological system, social network, etc, are useful modern concepts in social science, but to treat them as universal phenomena of all communities and societies, to seek their specific expression in each community used for study, or to generalize them without test from one to another, is to prejudge the comparative data, before they have been gathered". Similarly, "if all -too-plausible but simple concepts are proposed, such as 'primitive' and 'complex', 'rural', and 'urban', or 'closed' and 'open', without testing for their relevance to the real community beforehand, then, data, are distorted before they are won and nature forced into reflecting art and theory, not reality" (1975: 343).

Then, Machrory and Murray, in examining the issue of "social disadvantage", emphasize "the characteristics of social settings rather than individuals" versus the pathological approach, in which various labels have been used to define the "maladjustment" of individuals. They point out that "to focus on the social contexts

in which behaviour takes place and the type of opportunities open to various categories of youth, enables the investigator to trace social processes and the transaction occurring between dominant and subordinate groups all of which affect the individual. Thus according to this approach, the emphasis shifts from a dominant concern with 'delinquents' and 'maladjusted' individuals, to a discussion of how such notions as deprivation, underachievement and discrimination are constructed by personnel with organizational responsibilities for assisting young people. It draws our attention to processes of socialization in inner urban areas by pointing out the interactive influences of home, neighbourhood, school and reference group in shaping the individual's 'career' (1978: 212).

Gottlieb also argues that the methodological advantage of focusing on the context, is that it deals with variables that can be manipulated more effectively, and which concern large numbers of persons. In his own words "situational variables or properties of social settings, are more amenable to change than personality variables" (1981c: 47).

Environmental Psychology has developed during the last two decades and encompasses a wide range of theory and research on issues relevant to Environment. The field is being enriched from a variety of scientific fields and approaches. The emergence of Environmental Psychology is important because of its synthetic nature, its role in theory-building, research and applications, and its relation to community Psychology. Indeed Stokols (1987), places the new field of Environmental Psychology in the perspective of the recently emerging trend toward transactional models of behaviour. A major task he attributes to this field is "the translation of a transactional worldview, into operational

strategies for theory development and research", so that scientists might be able to use appropriate methods for the "study of phenomena at a wholistic level" (ibid: 41).

Stokols states that "we are in the midst of a full-fledged scientific revolution across all areas of psychology, involving a shift from unidirectional mechanistic analyses of environment and behaviour toward transactional and contextually oriented models" (Stokols 1987: 42). While some researchers have characterized the field as a "problem-centered rather than theory-centered set of activities" organized around the solution of community problems, ... it is clear that much of the work in this field has focused on more basic theoretical tasks such as the development of new concepts and methods for understanding the ecological context of behaviour and the transactions between people and places" (ibid). Stokols further points out that during the last two decades a contextual perspective has been emerging in Psychology, and he undertakes the task of presenting explicitly a set of what he calls "strategies of contextual analysis" as he believes their application is valuable for all the stages of a psychological research which takes into account any environmental variables.

Saegert (1987) views the emergence of Environmental Psychology as a consequence of the "increased human exploitation of the natural environment... the widespread public perception of deterioration in the quality of urban life ... the concern of some design professionals and psychologists about the effects of the built environment on human well-being and satisfaction" (ibid: 99). Conceptual and methodological problems that were raised from such consensus could not be answered by the already existing social sciences.

I will close this section, by describing briefly a theory

which is relevant to this field and to the issues explored in this project. An example of the synthetic and transactional character of approaches in Environmental Psychology is Facet Theory. Canter (1982, 1983b), has elaborated this theory. He emphasizes the multivariate character of the experienced environment and prefers the term "place" to that of "environment" as "places, at a very minimum, are recognized (a) as being multivariate, (b) as existing in some form of cognitive representation within individuals, and (c) as being purposively used by people as a way of completing plans or achieving objectives". (1983a: 662). Experience, its physical and social components should be considered as being in a constant interaction so that in a research they can be "treated as foci of attention, rather than independent domains" (ibid: 664). Those components he calls referents of experience, while in discussing the importance of the degree of focus of the referent, he states that "the specificity of experience of a place is a reflection of the degree to which the place contributes to objectives a person might have" ... "that some aspects of place experience bring important distal and proximal variables more readily into focus than do others" ... and that ... "the focus can be used as a way of identifying what is central to the purposes of an individual in a given place" (ibid: 667-668).

Based on the above, Canter presents the "experiential" model of the hierarchy of places which is linear in opposition to Rapoport's geographical model in which "the levels of the hierarchy are nested within each other". Canter argues that each of the levels has its own distinct focus, so that no level is considered central or more important than the rest.

Facet Theory provides "a structural framework", a "metatheory" on which one can be based to generate and then test other theories.

He defines "facet" as "any conceptually distinct way of classifying the universe of observations" (ibid: 673) and elsewhere as "any way of categorising observation so long as the elements of the category scheme are mutually exclusive" (1983b: 37).

3.1.5. Summing up on the last two chapters

In the last two chapters, we reviewed the Anglophone literature, as regards our two main concepts, the "small local community" and the "social network", as they are examined in various fields.

Through this review, we have attempted to serve two different, yet complementary purposes.

From the one hand, we have delineated the distinct character of each of those two concepts by defining them within the fields in which they have mostly been examined. The means used have been the tracing of the developments of each concept and the examination of the various ways, they have been conceptualized, defined and studied in various fields.

On the other hand, by delineating the distinct character of each, we have been able to highlight a common element between those two concepts, i.e. between the "small local community" and the "social network". This, common element seems to be the functions that in the literature have been associated with them; social support, sharing social control.

In the following chapter, we attempt to trace those same functions in some more fields, having as point of reference the life-stage of adolescence.

CHAPTER 4: Adolescents relating with others

4.1. Adolescents' relating within their social network; present and past patterns

4.1.1. Adolescence

One approach to adolescence is that it is a developmental task. Denmark and Goodfield (1978) argue that adolescent's primary task is to "consolidate a character". This main idea they trace in Erikson who defined adolescence as a "synthesis of previous identifications and their integration with basic biological drives, native endowment and opportunities offered in social and vocational roles"; it is also traced in Douvan who saw adolescence as "the building of independent standards and controls" (1969), and in Friedenberg (1965), who defined it as "both a stage and a process of growth".

A recent model of adolescence as a developmental task, is Coleman's. According to this, "at different ages, particular sorts of relationship patterns come into focus, in the sense of being most prominent, but no pattern is specific to one age only. Thus the patterns overlap, (and) different issues come into focus at different times" (1980: 185). In this way the stress that results from the facing of the various issues is spread over a long period of time. Here, adolescence is not considered as a period of continuous emotional crises. According to Muanalushi (1979), who advocates the "focal" theory, its main value is "in drawing our attention to the fact that adolescence is a long period over which a number of transitions have to be made and that -like other phases in life- it is by no means homogenous".

In this perspective adolescents have to handle effectively a number of tasks related to their personality development. A considerable number of models describe the different stages that an adolescent and more generally an individual is going through during his or her emotional, cognitive, intellectual, ego or moral development (Van Den Daele, 1968; Loevinger, 1976; Kohlberg, 1976; Selman, 1976; Weinreich-Haste, 1979). A common feature of almost all those models, is their emphasis on the significance of relating, and on the different patterns of relating at each stage, between the individual, and his or her significant others including the primary importance of the parents (Loevinger 1976, Hauser 1976, Weinreich-Haste 1979, Sullivan et al 1970, Danziger 1978). The way an individual relates seems to be considered as a sign of his or her level of maturity in the process of ego, moral and (less directly) intellectual development.

4.1.2. Relating with parents siblings and peers

Patterns of relating between parents and children have been associated with certain aspects of development, such as for example moral, (Hoffman 1970, Hoffman and Saltzstein 1967, Haan et al 1973), cognitive moral, intellectual (Honzik 1967, Bing 1971), ego-ideal (Van Den Daele 1968), "reciprocal" (Danziger 1978). These studies stress the importance of child rearing practices, the parental techniques of socialization and more specifically the supporting, stimulating, accepting and reciprocal parental attitudes and behaviours.

Bowlby, argued that "a well-found self-reliance, develops in parallel with reliance on a parent, who provides the child with a secure base from which to explore" (1976: 13). He studied astronauts "living and working effectively in conditions of great

potential danger and stress" (ibid: 7). His findings show that astronauts who had grown up in relatively small and well-organized communities were successful in their relationships; they showed initiative and were able to rely on and trust others, and depend on them when required. They all had closely knit families, with supportive and encouraging parents and a strong identification with their father.

Social scientists have attributed to parents quite a range of functions which in traditional families are not confined to them only but are also performed by relatives, neighbours and other adult roles; Peers on the other hand, have a place of their own in the adolescents' world of relating.

In outlining the functions of the family, Herbert (1982) states that the family is responsible for transforming "a biological organism into a social creature" (ibid: 41), moreover that it "provides the individual with a sense of identity in terms of his family name, and a feeling of belonging and being loved and needed" (ibid: 39). Like Turner (1970), Herbert emphasises the role of the family in giving to the individual a sense of specialness or uniqueness. The child learns the specialization of roles within the family, which is the primary transmitter of social skills and values. The modeling function is also stressed in that the patterns of cooperation and conflict that are learned within the family relationships are transferred by the child to his own relating with his other social network members. Social control is also mentioned as the function for which the family seems to be in the best position to exercise.

In elaborating on the process of modeling and identification, Bowerman and Bahr (1973) state that in identification, a relationship is suggested in which the possibility of influence and

learning may be maximized; moreover they state that it can therefore be viewed as "an indicator of adequate socialization and internalization of parental norms and values" (ibid: 367). They cite among others Bandura, according to whom identification is "a process in which a person patterns his thoughts, feelings or actions, after another person who serves as a model: (ibid: 369).

In attempting to answer the question "what parental models are necessary for the adolescents?" Coleman presents findings (1980, 1984) according to which, "first and foremost" support is required from both parents and teachers. It is from school that they acquire social control to a greater degree. In concluding on the issue of the role of parents and other adults, Coleman states that

"...sharing power and influence, and learning to be involved in the family decision making process are essential ingredients for social maturation; ... perhaps the most important findings are those which show that the family context is critical not only for the provision of work and sex-role models, but for the whole course of the adolescent transition from childhood to adulthood" (1980: 86).

With regard to peers, Danzinger (1978) reviews studies which show that the formation of peer groups is not in the first place a phenomenon peculiar to technologically, developed societies as has often been implied. Certain assumptions have constituted the conceptual basis of studies of children's and adolescents' peer group; critical reviews are presented by Salmon (1979) and by Coleman (1980) who show that a reconsideration of the validity of a number of those assumptions has been necessary. They mention certain "myths" projected by society upon adolescents, many of which concern their relations with their peers. The myths of parent-peer polarization, highlight the stereotypes. The assumption that the peer group's significance is greater in adolescence than at

other ages, as claimed by Salmon (1979), has not been verified by research. Further, Coleman (1980), found much greater congruence between adult and peer norms than is generally assumed. Salmon (1979) reviews studies which have shown that adult-peer polarization is specific, and that it should not be assumed to be universal. Salmon also refers to the ecology of the children's and the adolescents' peer groups and comments that frequently no reference to this has been made in the study of peer relationships. She also reviews the main themes that have been considered in relation to the functions of peer group relations, and these seem to have been "intimacy, consensus and the provision of a frame of reference" (ibid).

While not attempting to explore fully the peer-specific functions of the peer group, however, we will focus on those functions that are performed by both peers and parents, and moreover, constitute sources of conflict which are often referred to in the relevant literature as the "adult-peer polarization", the "generation gap", or the "parent-peer issue".

Brittain (1968, 1969), found that "choices tended to be parent-compliant when they were perceived to be important in the eyes of both peers and parents, and to be peer-compliant, when perceived as relatively unimportant in the eyes of both peers and parents" (1968: 445). Studies with similar results have been reviewed by Coleman (1980).

On the other hand, Young and Ferguson (1979) have found that peers are a more acceptable source of information for matters of social judgment, such as judgments of friendship choice, and social behaviour in the company of peers. Adults outside the family were acceptable as an information group for judgments of an informational nature, in factual knowledge that one might derive

from experience, while the parents were found to be the most acceptable referent, for moral judgments such as what is right or wrong. Coleman, found that in a working class area adolescents evaluated their parents more positively than themselves and there was no evidence to support the existence of any gap between the attitudes of adolescents and their parents. The "harmful" effect of peers has been found in a study by Sherif and Sherif (1964) to exist only under certain conditions, a point also concluded by Coleman (1980). The former authors state that it is only when certain important needs are not met adequately by the family, the relatives and other social channels -such as the school or the local community, that certain peer groups become important and constitute for the adolescent the only source of personal recognition, and even of support and guidance.

The "parent-peer issue" Coleman regards as a "false dichotomy", and he reviews studies which indicate that "the two reference groups reinforce rather than contradict each other" (1980: 117). He also makes the useful distinction between on the one hand the supportive function of the peer group as well as the security it seems to provide, and on the other, the extent of its influence.

4.1.3. The sociocultural context

In our examination of the adolescents' relations with their parents, other adults and peers, we have come across the issue of context; different patterns of relating between kin and neighbours exist in different cultures, as well as in the same culture but in different historic periods.

The importance of context is being increasingly recognized. At the societal level, there is a substantial research evidence to

support the existence of a relationship between specific environmental correlates and child-rearing practices, for example social and economic resources in one's neighbourhood, or internal density inside one's apartment house. This has already been discussed in relation to the local community (for ex. Garbarino et al 1977, Garbarino and Sherman 1980, Hassan 1979). Nassiakou (1985) points out that society often creates confusion about the role of the family and she gives the example of the stereotypes which prevent self-knowledge and also reciprocity. This issue is also explored by Doxiadis-Trip (1985).

The particular sociocultural context has to be taken into account. The family's structure, and also its needs, norms and values, as well as the roles that seem to be functional, vary according to the context, be it ethnic, social or cultural. Certainly it could be argued that functions such as modeling, or social control are universal, yet issues such as by which institution -family, kinfolk, the whole local community, or to what extent they are performed, or in what way, seem to be culture-specific.

Shorter points out in his book The Making of the Modern Family, "one of the vast unexplored frontiers of historical research is relations with Kin" (1979: 231). In eighteenth century France, kin provided emergency support yet when matters of inheritance arose, there were strong tensions, even hate, violent quarrels and murders. For them, "out of sight was out of mind", and any solid family cohesion must have been instrumental, not affective. A striking contrast with contemporary France, as "almost nine families in ten said they often visited relatives, only four in ten socialized with friends, and only two in ten had contacts from work or the neighbourhood" (ibid: 232). In French

villages the picture seems to be quite the same around the '60s in which there is no real contact with neighbours not even of the loaning tools type, and he concludes that in the '60s and '70s in French villages and small towns "everywhere the story would be the same: the death of the annual calendar of festivities, or at least of those portions that drew family members into the life of a larger collectivity; the decline of community folklore; the huddling of the kin into a cosy circle around the fire" (ibid:234).

Shorter claims that in seventeenth century Britain, ties outside the immediate family and the parents of the couple seem to have been non-existent. In emergency situations neighbours provided help and support. He characterizes this as a "triumph of community over kin" in the rural England of that time, while in contemporary Britain it seems that the larger kin group is important in the life of the nuclear family. As for the United States, Shorter indicates among other points he makes, that there is a "disinvolvement with neighbours", a withdrawal from any community life, an indifference in genealogy. Keeping in mind that Shorter's accounts are of an anthropological nature and that generalizations are not always helpful for our understanding of issues such as that of relating among kin and neighbours, nevertheless two striking comments of his are worth quoting: "As kin take the place of friends and community in Britain, and as the State's social service programmer takes the place of the traditional support that kin once provided, the ties holding the nuclear family to acquaintances and neighbourhoods, slacken significantly". And further on, in supporting the view that the kin group and the "web of community relations" have different functions, and that qualitatively kin contacts cannot replace community contacts, he concludes that "despite the phoenix-like rise of the kin network from the ashes of village society,

the nuclear family of the modern world remains in physical and spiritual isolation" (ibid: 240-241).

The more traditional a community, the more functions it undertakes collectively. In traditional rural European countries the functions of social control, modeling and more specifically transmission of norms, values, and roles were undertaken to a large extent by the community, collectively for its members and thus for the adolescents as well.

In examining the conjugal family, Turner (1970) presents a view which to an extent seems to echo Shorter. According to Turner "the American nuclear family is a unit in a conjugal system, under which the larger kin groupings are recognized and justified only when they serve the interests of individual conjugal units. In a conjugal system the individual person is the ultimate value, and conjugal units take priority only because they are closer to the individual" (ibid: 444). He further presents this system as a consequence of industrialization. Regarding American society, he states that the two major functions of kin groups for the conjugal unit are assistance and companionship, more or less equivalent to what we refer in this project as support and sharing. Another interesting point that he makes is that "the kin must be understood not as a true sociological group but as a reservoir of latent nuclear units, latent individual -to- individual relationships, and the basis for a group that can be organized to act collectively in certain circumstances" (ibid: 445).

Also addressing the issue of the structure and functions of the "primary type" groups, (ie relatives, neighbours, friends in the urban "western" type societies), Litwak and Szeclenyi, present a "conceptual scheme" according to which it is hypothesized that "because of differences in structure, neighbours can best handle

immediate emergencies; kin long term commitments and friends, heterogeneity" (1969: 465). This view is that kinship, friendship and neighbourhood groups are not necessarily disrupted by the "technological demands for differential mobility", but they seem to have unique functions.

Along similar lines, Unger and Wandersman used social, cognitive and affective components to analyze neighbouring. They suggest that this concept is "more complex and more important than much recent literature implies", and also they emphasize the view that "neighbouring, shapes perceptions of neighbours, influences social interaction or social isolation, and affects problem solving and neighbourhood viability, whether or not people are actively interacting with their neighbours" (1985: 162).

4.1.4. Summary

In this Chapter, as in the two previous ones, our main focus has been the functions of social support, sharing and social control, this time as they emerge being associated mainly with family, peers and kin. We have seen them emerging from developmental, family and Antropological studies. Our point of reference in this chapter, has been the life stage of adolescence.

The next step required, seems to be the review of the Greek literature, as regards the central concepts of "neighbourhood" and "ingroup". The purpose is two-fold. To operationalize the two Greek concepts in terms of the functions associated with them and to place them within the theoretical framework of their equivalent Anglophone ones, i.e. the "small local community" and the "social network".

CHAPTER 5: A profile of Greece: the sociocultural context of the present study

5.1. Introducing the chapter

A basic argument of this thesis is that the sociocultural context is the infrastructure upon which any kind of social process functions, and that it is only in relation to specific contexts that any data should be interpreted. This chapter sketches a profile of Greek society.

So far we have examined the roles of the local community and the social network, and to a lesser extent of the family, the supportive and socializing functions associated with them, and how these functions are interrelated. This chapter discusses the particularities of the Greek context, the functions attributed to the small local Greek community, and to the Greek social network -particularly the Greek ingroup. It traces the main historical and socioeconomic developments at the national level, and at the small local community level to show their parallel evolution. It considers patterns of relating among relatives and neighbours in contemporary Greece and reviews research on the Greek family in transition; its roles, values, and patterns of relating. Finally recent research on Greek adolescents is reviewed. This review covers the adolescents' activities and affiliations, the processes of socialization and finally their self perceptions, life-goals and values.

We have chosen points, distilled mainly from historical accounts (Karavidas 1935, Paparigopoulos 1932, Pantazopoulos 1958, Vakalopoulos 1968-1976, Vergopoulos 1975, Tsoukalas 1977, inter alia) and social psychological research literature (Vassiliou V.

and Vassiliou G. 1973, Christea-Doumanis 1978, Leontidou-Emmanuel 1981, Dragonas 1983, Katakis 1984).

As already mentioned in Chapter One, the angle from which we view Greece and the role of community and ingroup, is that of the "Vassiliou school of thought", its work having developed what we can call the "Greek Social Psychology".

This school of thought as it is examined in detail in the next chapter, has given primary importance to the roles of the social context as well as to the Greek tradition as it has always been, and as it functions under social change.

Thus, to understand the concepts of community and ingroup it has been necessary to trace the main historical and socioeconomic developments especially in the last one and half centuries. The importance and the role of the community emerges from this material. In turn, the meaning of the Greek ingroup can be clarified only in relation to the meaning of the community since they are two closely interrelated concepts.

5.2. Past and present developments that shape the Greek context and the Greeks' conception of community

The writings of historians, sociologists, social anthropologists, social psychologists, trace the various historic, social, economic, political and cultural developments, whose interrelation has given the Greek context and the Greek reality their distinct character.

The first period dates prior to 1830, (the date Greece became an independent nation). The second period covers changes introduced in 1830 which have been shaping the contemporary Greek reality up to the present. During this period there have been

important modifications of the functions and the structure of the small Greek community. The third period, dating from the Second World War has been marked by migration -both internal and external, urbanization and industrialization.

The role of the small community has been a common denominator across the historical periods. The community as a primary Greek institution, can be traced back to the independent ancient Greek states. During the periods of both the Byzantine and the Ottoman Empires the socioeconomic structure of Greece was centralized government in few big cities, and in the rural areas farmers were organized in small communities. Those small communities, mostly villages but also small towns, were connected with the central authority by their obligation to pay regular taxes. Although after the Ottoman conquest the land was officially taken from the small farmers, they remained land tenants in their own land as they could still cultivate it and pay taxes. Thus the agrarian production system was based on a family enterprise, even when the land came to be owned by landowners during the last years of the Ottoman Empire.

The small community was considered by the central government as the smallest unit amenable to the regular taxes to be paid to the state. This meant that when a farmer could not give his share, for any reason, the rest of the farmers would pay it. Apart from paying regular taxes to the state, communities had no other administrative relation with it. In fact, they were like small states in that they had an almost complete autonomy in all aspects of living, cultural, religious, administrative even judicial. In such a small community the survival of each member depended upon the survival of all, and vice versa; cooperation and interdependence among its members were prerequisites for its whole functioning (Vergopoulos 1975, Kataki 1984). Dragonas refers to

the community as a "surviving functional system"; she describes its psychological processes in terms of the General Systems Approach "the system's ability to set goals, to mobilize itself in attaining those goals, to function according to the values the system itself has set, and on the basis of those values to decide what is good and what is bad, what must be enhanced and what must be depreciated, in other words, integration of ideology and reality" (1983: 6).

The Church's role has been important. The parish has been commensurate with the community as the social and economic unit. A particular function of the church in Greece was in sustaining Greek culture and literacy during the four hundred years of Ottoman occupation from 1453 to 1821. The Greek community functions have provided a code, which has helped social scientists to explain what Katakis sums up as "many of the phenomena which concern the way we [Greeks] function, in other words our perceptions, our emotional reactions and naturally our own behaviour, as regards both our intimate human relations and our impersonal relations with the state" (1984: 31).

Katakis argues further that "the common goals and aims, the clear and common values, the complementarity of roles, basic characteristics of the (human) relations within small communities, were hammering our strength, in other words they were consolidating one stable and at the same time flexible structure which was keeping pace with functioning processes" (ibid: 33).

The Turkish occupation intensified the cohesion among the community members. The strong bonds among community members are illustrated by the behaviour of emmigrants. Emmigrants normally intended to come back to Greece some time, so they left their wives and children behind, in the villages. It is indicative that they

sent the highest remittances to the mother-land of any migrant group and that during the Balkan wars (1912-1913), 57.000 came back to Greece as volunteers in the Greek army. Moreover, by 1930, 61% of migrants had returned to Greece (Tsoukalas 1977).

When the modern Greek nation was founded in 1830, the organization of the independent Greek state was based on administrative and legislative models imported from the west. The village community was as a consequence deprived of its legal and administrative functions, so that most of the complex interdependencies among its members were functionless. The social interdependencies were however deeply rooted in the Greek tradition, so the small village community, continued to play an active role in the regulation of the normative behaviour of its members (Dragonas 1983).

However, the community both as a municipality and as a parish -their boundaries coincided and their functions were interdependent-gradually lost their autonomy (Pirounakis, 1987). In the meantime the system of the small rural family enterprise continued to be the basis of the Greek agrarian economy. By now however, the farmers did not have to give a community tax to an impersonal state. There were local representatives of the centralized government in every village, whose mission was to govern a community used to self-governing for centuries. Thus, the representative of the state was considered an intruder, antagonistic to the interests of the community. This lack of trust and antagonistic attitude between citizens and the Greek state still prevails and marks many features of everyday living, being at the same time, according to Katakis (1984), a major obstacle in the country's development.

Dragonas, in summing up on the characteristics of the Greek

rural milieu, from the foundation of the Greek State until our times, stresses that "despite wars, dictatorships, internal struggles, rise and fall of the monarchy, refugee waves, earthquakes and continuous instability"... "despite the urban development the progressive industrialization of the country, the massive invasion of western values" [it seems to be a fact that] "... the traditional form of rural production and consequently the basic structure of the rural Greek milieu, have retained a significant degree of continuity" (1983: 10).

External migration

Migration had reached a high level as early as 1650; it is documented that by 1850, one million and a half Greeks, mainly farmers from the region of Macedonia, had migrated to Austria, Hungary, Germany, Rumania, Russia, Egypt. In the reforms of 1830, high taxes were imposed on agricultural products, to be paid in money and no longer in kind. On the other hand, according to governmental policies, the prices of agricultural goods were kept at very low levels. Under the new circumstances it became necessary for Greek farmer families to have at least one of their members working in a foreign country to support his family back in the village. Those migrants settled in communities, -the "parikies" or colonies; they worked hard and prospered but they would never break the bonds with their mother-country (Lyritzis 1952, Tsoukalas 1977, Kataki 1984).

Another big exodus started about the end of the 19th century; between 1895 and 1912, of a population of 2.700.000, 215.000 were emigrants, twelve to thirty years old (Tsoukalas 1977, Dragonas 1983). The migratory movement reached another peak in the late fifties, where great numbers of Greeks were migrating mainly to

Germany, the States and Australia. The migratory movements, and the long tradition of Greek shipping enterprise, have served as sources of income, goods, experience, new knowledge, but most of all, as means to intensify the bonds among community members and family members.

Urbanization - Industrialization

Urbanization was preceded by emigration. Before the liberation from the Turks in 1830, urban life was almost non-existent. It is indicative that when Athens was named the capital of Greece in 1834, it was a village of 6.000 inhabitants. However, it soon started attracting most of the internal migrants, so that by 1907 its population was about 108.000. The problems created were big, because no industrial or commercial development preceded this urbanization process; internal migrants sought more primarily in the civil services. At that time, the population of Athens was transitory. If rural migrants could not work as civil servants, or labourers, or servants, they would emigrate abroad, for example to the States or Australia (Biris 1966, Leontidou-Emmanuel 1981, Dragonas 1983).

During the first decades of the 20th century, Greece started becoming industrialized. By 1920 Athens population amounted to 500.000, which made it the second biggest city in the Balkans after Constantinople (Dragonas 1983). As a consequence, a lot of intense socioeconomic problems emerged. Workers were exploited, given low wages and working long hours. The problems were intensified when in 1922, 1,300,000 Greek refugees from the Asia Minor flowed into the country, many of them in Athens. Indicatively, 33.23% of the Athens residents were refugees, while by 1928 urban growth had made Athens a city of one million inhabitants. Among this number of

inhabitants, 31.4% were workers in industry, while 19,09% were employed in public or personal services. The population increase between 1920 and 1940 was 148%. It was then that Athens expanded its authorized area by 225.4% which consisted primarily of quarters of illegally built small houses; these were legalized gradually, usually during periods of elections (Leontidou-Emmanuel 1981, Dragonas 1983).

After World War II, industrialization was not only discouraged but even fought against (Christea-Doumanis, 1978). Thus the increase in the national income did not mean a parallel development and growth in the productive resources of Greece. Its increase was mainly due to the American aid, the growth of tourism and the remittances from Greek emigrants (Tsoukalas 1969, Christea-Doumanis 1978). Urbanization reached a peak in the early Fifties and by 1960, 56% of the Athens population consisted of internal migrants who had come to Athens after World War II. Of the 220,000 internal migrants who had come to Athens, between 1956 and 1961, 66% were from rural areas (Leontidou-Emmanuel 1981, Tsoukalas 1969, Christea-Doumanis 1978, Dragonas 1983).

Due to the underfunctioning of industry, opportunities for jobs were limited. As a consequence a lot of parasitic activities emerged. According to Tsoukalas "small commerce, handicrafts, personal services of all kinds and various intermediary activities (often connected with a para-administrative complex, through which the citizen could approach a lethargic and incompetent civil service) involved in the Sixties for hundreds of thousands of people" (1969: 130). According to Christea-Doumanis (1978) this situation was not much different fifteen years ago from today.

Especially in the decade of '60s, the dwellings of the masses of internal migrants started spreading in an unplanned and illegal

manner; all around Athens, there were settlements of small houses. In the older areas of the city, the old two-storey houses gave place to five, six or seven storey blocks of flats (Christea - Doumanis, 1978). As Dragonas comments, "massive population movements took place during the late sixties toward an area built as a city of 40.000 inhabitants in the 19th century" (1983: 24).

Fragos (1974), mentions that between 1966 and 1971, the intern migrants amount to 765,000, which means that in each household, about 10% of the members were internal migrants. In Table 5.1. we can see the high rate of urbanization in the Region of Athens.

Table 5.1.: Distribution of the internal migrants in urban areas*

Areas of residence during the Census of 1961 and 1971	Census 1961 %	Census 1971 %	Census 1981 %
Total Greece	100.0	100.0	100.0
Region of Athens	33.9	33.5	43.4
District of Thessaloniki	7.3	11.1	9.6
District of Patra	1.5	1.7	1.6
Rest of urban areas (popul. above 10.000)	20.7	22.0	19.8
Semi-urban areas (pop. 2.000-10.000)	11.8	12.8	10.2
Rural areas (pop. up to 2.000)	24.8	18.9	15.2

(* from Fragos 1974: 202; amended to include 1981 census data)

Source: Resultats de recensement de la population et des habitations effectue le 5 Avril 1981, Volume IV, p. 386, Athenes 1987, Republic Hellenique, Office National de Statistique de Grece.

During the late sixties the government of the military dictatorship encouraged the growth of industry. Big loans were given to industrialists and many big industries were established in an unplanned manner, many if not most of them in and around the Athens Metropolitan Area; together with the increasing number of cars, this increased the atmospheric pollution to enormous levels.

Other problems and trends associated with such rapid changes were, as Dragonas puts it, "intense exploitation of central urban areas, the expansion of urban capitalism, the suppression of precapitalist housing within the Athens basin and (of) industrial decentralization outside this basin... coupled with intense consumerism" (1983: 25). Breeze characterizes Athens, as a "primate city", ie "surpassingly large city in a country", and he mentions five elements reflecting the "parasitic" -as he calls it-nature of such cities "(a) they swallow up investment, (b) they absorb manpower, (c) they dominate the cultural pattern, (d) they have a deleterious effect on the development of other cities and (e) they tend to have a high consumption rate as compared with production rate" (1966: 48)

While the great masses of internal migrants were settling in the urban areas of Greece -which were gradually turned into municipalities- and particularly in Athens, inevitable changes were also faced in the rural areas. Photiadis lists four "initial changes", which he considers as the primary factors to have initiated other changes "in the social organization of the village and in the interrelation among its social institutions" (1972: 146). He locates them in the late Fifties and early Sixties. Those are first the availability of opportunities for jobs in the urban areas of both Greece and the rest of Europe, second the rapid improvement of the means of communication and transportation, third the increased number of villages with established contacts either temporal or permanent with the urban centers within their reach, and fourth the increased level of formal education (ibid: 146).

According to Photiadis, those changes led to the gradual loss of the semi-autonomy of the small rural community and to its incorporation into a centralized system. The population of the

villages, at least of those considered "non-promising" economically, decreased, and those left were mostly old people, and the wives and children of sailors and emigrants. Large pieces of land were left uncultivated and frequently large parts of them were sold, so that the family of the internal migrant would buy a flat in the town or start a small family enterprise in the town, such as a shop.

By about the end of the '70s decade, the flow of internal migrants had significantly decreased.

During the last couple of decades, consumerism began to prevail not only in the urban but also in the rural environment, with all the demands and needs imposed upon the family. According to Kiountouzis the rural family has changed from a "survival-oriented unit to a consumption-oriented one" (1985: 35). This means that secure high social position within the community seems now to depend on the family's consumption practices and income, as well as the education and occupation of its members. Such urban values associated with consumerism are also prevalent in the rural environment.

The socioeconomic situation in Greece in the '80s and early '90s decade has been difficult. Unemployment and inflation rates are rising. Public loans and deficits are piling up. Governments have been trying to put forward programs of decentralization, yet the infrastructure of those programs, as well as their feasibility and applicability are widely questioned. Pollution of all types, is very high in the big cities, and especially in Athens and Piraeus. Life in the big urban centers is not pleasant for all, yet there do not seem to be any attractive reasons for remaining in the country.

However, there are positive aspects of the central

government's moves toward decentralization. In 1985 many reforms were introduced. The farmers have started being financially supported and recent technology is being introduced in agriculture, multiplying production and thus the farmer's profits. There is some indication that there are changes in consumption habits, with increasing consumption of cars and appliances. In rural areas, at least one member of each family is working in the factories which are being built as part of the decentralization policy, thus increasing rural family income.

Another reform of the central government is the enhancement of the economic, social and cultural autonomy of the local community government or local self-administration. One of the first steps, is the establishment of small enterprises owned by the small local government. This has led to cultural activities formerly in the hands of private, cultural associations being gradually taken over by local government.

It seems that two contradictory processes currently characterize many rural areas in Greece. First, there is an emerging trend towards officially promoted collectivism, through the government's policies for enhancing the autonomy of the local governments in certain economic, social and cultural respects, while, second, there is an emerging trend towards individualism as promoted by the values of consumerism which are the outcome of farmers' income rising as a consequence first of their parallel working in the factories and second of the rise in the agricultural production due to new technology.

5.3. The ingroup and the family in Greece

5.3.1. The Greek ingroup: a dynamic, flexible and functional social network

The small village community has been gradually deprived of its multiple functions since Greece became an independent State in 1830. Yet, the social interdependencies deeply rooted in the Greek tradition continued to be strong and the community retained not only its normative regulatory function but also its wider socializing functions. But it seems that it gradually became dysfunctional for a family or an individual to retain established interdependencies of a purely social nature with the whole village. Further, the village was in many respects gradually losing its semi-autonomy (Photiadis 1972) and was being incorporated into the larger Greek society, thus losing its economic and to a large extent even its administrative boundaries. Viewed within the perspective of General Systems Approach, (Bertalanfy 1967, Boulding 1956) the system of the village community increased in complexity; in many respects directly depending on the central urban community, thus sharing a number of its properties.

As Katakis puts it, in the context of General Systems Approach "when in a system there is increase in complexity the functioning of its subsystems is decreased. Then the subsystems in order to be able to survive, and retain their functioning they have to reduce their interdependencies with the system and redefine their boundaries" (1984: 38). According to this approach, all the deeply rooted interdependencies were transmitted to the "ingroup". The ingroup has been a central theme in the exploration of the structure of the traditional social environment not only of Greece

but of many Mediterranean cultures. Many researchers have used the ingroup-outgroup division as a way of interpreting the structures of core culture as well as aspects of the normative behaviour of the people (Friedl 1962, Cambell 1964, Lee 1955).

In Greece Vassiliou and Vassiliou have ascribed to the ingroup a definition which serves as a key for explaining attitudes, behaviours and actions that have frequently puzzled researchers. Their work has in effect founded a "school of thought" which gives primary importance to the role of the social context and to the dynamic nature of the Greek ingroup.

According to Vassiliou and Vassiliou:

"The Greek ingroup is not based on static, fixed criterial attributes of individuals. It is an entity in process, a social system, operationally defined as "people concerned with me, with whom I can establish interdependencies." Being concerned with a Greek's well-being, -his health, his education, his financial needs, is what makes one automatically a member of this Greek ingroup. Concern should be shown with actually expressed love, care, active interest in the other person's affairs, readiness to help, and constant availability. From the moment this concern is manifested, an interdependent relationship is established, a relationship characterized by absolute honesty and loyalty, trust, and unlimited giving. At the moment, however, when, in a given situation, one fails to show the expected "concern", he is abruptly dropped from ingroup membership. Relations with outgroup people, on the other hand, are openly antagonistic. Outmaneuvering, deceiving, defying, and defeating the other is the expected attitude toward a non-ingroup member; to be "philotimos" in this context does not "make sense". The ingroup limits are constantly in flux depending on who the outgroup people are -the rivals. If it is Xerxes of Persia or Benito Mussolini, all rivaling Greek ingroups instantly become one to fight the common enemy". (Vassiliou and Vassiliou, 1973: 334)

Historically, a primary goal of the ingroup was survival. This survival -primarily physical- was attained through interdependence, cooperation and mutual help, which characterize the patterns of relating among the ingroup members (Vassiliou and

Vassiliou 1973, Triandis and Vassiliou 1972, Polemi-Todoulou 1981, Doumanis 1983).

Doumanis states that "as the various groups to which each individual belonged, -interconnected, complementary and opposed as they were- formed a dynamic social field around each person which supported, stimulated and controlled him" (1983: 24). The outgroup has been referred to in relation to the social control function.

In the traditional culture the outgroup member has the important function of criticizing critically, being in a way "merciless" and thus setting the important and necessary social boundaries to the other outgroup member. The ingroup member is very understanding and protecting to exercise social control in a strict and aggressive manner.

The ingroup has been referred to in relation to a multiplicity of functions, concern and interdependence being the key ones. A Greek saying, "together in sorrow and joy" expresses to a large extent the "give and take" between ingroup members a process involving, social and emotional support, sharing, entertainment, even control, yet in protective and guiding manners.

Composition

Despite the interdependence of the extended family members, its survival could not be secured merely by its members. So distant relatives, neighbours and compatriots or fellow countrymen were added to the ingroup. Usually families belonging to other local communities were incorporated into a family's ingroup. In that sense, it seems that all aspects of relating reflecting concern, interdependence and cooperation were present among all ingroup members, varying only in frequency or intensity. Recent studies have shown that patterns of concern, cooperation and

interdependence are still functioning in the rural Greek environment (Polemi-Todoulou, 1981; Doumanis, 1983) among ingroup members.

The boundaries of the Greek ingroup are very flexible. Depending on the current agenda, the boundaries of the ingroup can include one's family, or all the Greeks. For example, in the case where one's life is in danger because of an illness the ingroup of concerned relatives, friends etc., will be mobilized. Yet if the threat is for example to nationality or religion, the ingroup is automatically expanded and includes all the persons sharing this characteristic.

As for the ingroup members, an ingroup can include family members, relatives, friends, friends of friends, anyone as long as he or she shows concern and with whom interdependence can be established.

The demonstration of concern and affect, is sometimes puzzling to someone not acquainted with the Greek culture. To an ingroup member one is expected to show trust, care, and interest in matters that would be considered as intrusion of privacy by western standards, such as marital relationships. Conversely, one is not supposed to do that to an outgroup -indifference and neutrality have a negative connotation, as there is no concern to be shown, but indeed suspicion, indifference, neutrality, and if the case requires, hostility. Thus one manifestation of the Greek ingroup is the apparently contradictory behaviour when for example one can show competition towards a relative and concern towards a foreigner.

In the traditional meaning of the Greek ingroup, its flexible nature seems to be very important and functional for psychological well being. It is a relief not to have to continue supporting and

being loyal to someone who has cheated or betrayed one in some way (Dragonas 1983). On the other hand, the Greek ingroup is not deprived of affectively-charged interrelations and interdependencies, in contrast with the American ingroup which is defined as "persons like me", persons sharing a common property or characteristic such as nationality, ideas, money, race, interests etc. (Triandis, Vassiliou and Nassiakou, 1968; Triandis 1972).

The concept "philotimos"

A key concept is "philotimos" which is part of the Vassiliou definition of the ingroup. It literally means love and honour. Its antecedents are honesty first, and then respect, love, conscientiousness and duty.

According to Christea-Doumanis, "the two basic dimensions underlying these antecedents are concern for the other..., expressed through active, effort..." (1978: 86). In fact, "philotimos" has been found to occupy a central position in the self-concept of Greeks, thus being a key value within the Greek social context, playing a regulatory-guiding role in the ingroup, and associated with "proper ingroup behaviour" (Triandis and Vassiliou, 1972). A definition of "philotimos" is the person whose behaviour is enhancing his ingroup's interests.

Ingroup collectivism versus individualistic values

It seems that both the meaning and the central functions attributed to the ingroup are in tune with the traditional structures and functions of the small community in Greece. In a community whose survival depended on the smooth interdependence of its members, the rejection of someone who did not care, or who was neutral -thus destructive to the whole community, was necessary. If

one's survival depended upon the survival of the community, individual autonomy and decision-making was not encouraged, while acceptance of ingroup membership itself was a collective family issue.

When the small local community of the Greek village gradually lost its multiple functions, and the interdependencies became located in the ingroup, the goal of survival was retained, in response to various adversities, such as hard soil, threats of invasions, wars etc. (Vassiliou and Vassiliou, 1982).

Several studies show that this collectively shared goal of survival is still retained especially in low complexity milieux. It seems that one major sustaining belief behind the existence and importance of the ingroup is the conviction that survival depends upon it and that one has to be loyal to one's ingroup decisions and goals (Vassiliou and Vassiliou, 1972; Katakis, 1973, 1984).

In the urbanized areas, during the first years that an internal migrant would settle in a town, necessity seemed to be the criterion of relating. There are strong supportive ties between compatriots who tend to settle in the same areas of the urban town they have migrated; this seems to be a common pattern of migrating societies. In Greece, the long history of migration, coupled with the specific meaning of the Greek ingroup seem to have intensified the importance of the compatriot as a vital ingroup member.

But the more a milieu became "technological", the more individualistic values seemed to prevail, with an ingroup collectively defined and usually found within the boundaries of the small local community. (Vassiliou and Vassiliou 1982).

It seems that the complex task the individual faces especially in the technological environment, is to delineate the means for maintaining and enhancing his or her psychosocial survival. Choice

of ingroup is according to this need; in interdependence with the members of the ingroup one will be able to pursue this goal. It also seems necessary for the individual to decide the boundaries of his or her own ingroup (Vassiliou and Vassiliou, 1982).

As Triandis has recently stated (1988) the issue now is, who is to be considered "out" and who "in". The individual has to create the boundaries for himself.

Yet there is evidence that in Greece, the individual is neither accustomed nor trained to decide about goals and about ingroups alone. Those decisions have been a collective task, their purpose being in tune with the community's or the ingroup's welfare (Vassiliou and Vassiliou 1982).

Moreover, values and role-perceptions are changing so rapidly, that the individuals do not have enough time to assimilate them, let alone act consciously as a result of deliberate choices. Katakis argues that Greek society is going through a crucial phase which "has direct relation with the basic dilemma, individualistic course or collective. The general trends of our era push towards the first. Our still living traditional inheritance keeps us bound with the second" (1984: 47).

5.3.2. The social network of compatriots, relatives and neighbours; the family.

In an account of the Athenian working class in the urban environment, Christea-Doumanis wrote:

"Summarizing the basic characteristics of the Athenian working class, it may be stated that it is a marginal population living for the most part in the periphery of the city; exposed to all the negative consequences of an urban technological society but having limited access to all its benefits. It is a population in transition, fluctuating between its rural heritage and the urban reality. Rural by

origin, it tries to rise socially above its rural ancestors, adopting an urban way of life and emulating, to the extent possible, the life style of the nouveaux riches middle classes and their opportunistic orientation. In view of the government's total ineffectiveness in securing the basic life amenities like education, housing, public health and transportaion the Athenian working class clings to the family and in-group, for security; substituting the traditional concept of interdependence for an urban version of it which in operational terms may be translated into: "I help you and you help me and together we cheat the state or whoever we can". The continuous effort to make ends meet in the midst of social, economic, political and psychological insecurity drains all their resources and orients their life style to a day to day coping rather than any long-term planning. They have no class or collective consiousness and no loyalty other than to family and friends. Their emphasis is on material acquisitions; yet they nourish a deep longing expressed through popular songs, for a simple and harmonious life, which is now unattainable but the memories of which are still vivid" (1978: 117-118).

Compatriots

In the urban environment, a profile of the Greek internal migrant of the '50s and '60s has been sketched by Moustaka (1964). They shared their household with compatriots; their kinsmen who had already settled in the town acted as links between the village and the town in matters such as assistance to the new migrants for finding a job. Their motives were a better life in general, wealth and education in particular through work, technical education and leisure activities.

Patterns of relating between internal immigrants in the urban areas, were facilitated by the fact that most of them were trying to settle in neighbourhoods in which other compatriots were living. This phenomenon is common; for example in Yugoslavia and in other Balkan countries, research has shown that there is continuity between urban residents, especially working-class residents and peasants. No significant differences were found between them, both as regards ways of living and cases of pathology (Simic, 1973).

This phenomenon is attributed to the fact that internal migrants keep their bonds with their home-villages either by keeping their customs and habits or by marrying compatriots. The importance of kin is emphasized in many studies on urban dwellers (Jansen, 1968; Simic, 1973; Halpern, 1975; Schreiber, 1975; Young and Ferguson, 1981).

However, the preservation of the bonds among those sharing the same origin, does not seem to last for more than one generation or so, at least not in the same form. The newly-arrived internal migrants, usually young, may settle close to their compatriots, yet there comes a time when they themselves or their grown up and married children can afford to buy or build a new, bigger house in another neighbourhood of the same town, or even in another town. In their new settlements, they gradually establish neighbourhood patterns.

It is indicative that in the town of Elefsina of the middle '80s it takes a "stranger", ie a recent internal migrant, at least a generation or a marriage with a "native" to be regarded as a "native". Yet in Peristeri, inhabited by second or third generation internal migrants, the reasons for keeping compatriots both geographically and psychosocially close, seem to have faded.

Relatives

According to Christea-Doumanis (1973), transactions with relatives among working class Athenians, is characterized by contact during leisure occasions, such as Sundays or holidays. There is casual talk, a freedom to be one's self, ie not to pretend that one is different or better and a lot of exchange of information. This picture, Doumanis comments, is quite different from the identification characterizing the members of a traditional

extended family. According to other sources (for ex. Katakis 1984), transactions among relatives in the urban milieu, actually perpetuates, or at least does little to alleviate, the isolation of the individual and his or her nuclear family. Kataki characterizes the relations among relatives as an "empty shell", while Doumanis comments on working class Athenian women of the last two decades, that they "seek in the company of relatives and neighbours, some security against unforeseen adversity, stimulation and entertainment during leisure hours, and a loose social frame, that works as their point of reference within the anonymity of the city. In contrast, rural women view their relatives and ingroup members as their lifelong associates in all of life's expressions" (1983: 80). She argues that although there had been a general tendency for young couples to prefer to live far from their parents, this has changed especially during the last one or two decades when more women work outside the house; young couples maintain proximity with parents, usually the wife's, to provide assistance in child care.

Shorter in reviewing relations among relatives, neighbours and friends in a number of western countries such as France, Great Britain or the States, comments that visiting and going out with one's kin, is very different from living with them in the same local community. According to Shorter, the modern expressions of relating do little or nothing to make an individual feel that he is "a part of a larger social unit ... of a lineage stretching across the ages" (1979: 240). He concludes that "kinfolk today extend and complement the conjugal family's egotistical emotional structure. They don't rival or threaten to break it down. So, despite the phoenix like rise of the kin network from the ashes of village society, the nuclear family of the modern world remains in physical and spiritual isolation" (ibid).

Much of the difference in relating among relatives may be between the rural and the urban environments, or between the traditional and the industrialized and urbanized environments, but it seems that in Greece traditional and transitional patterns coexist in different milieux or in the same milieu but in different households, neighbourhoods or quarters, depending upon the length of residence, the socioeconomic class or the homogeneity in origin of the inhabitants (Zatz, 1983; Kiountouzis, 1985).

Despite certain differences in the nature of relating between the rural and the urban milieux, social supportive functions seem to be the rule rather than the exception between relatives (Zatz, 1984; Doumanis, 1983).

Neighbours

Photiadis has distinguished between the concept of neighbourhood in Greece, and in the States. "Neighbourhoods in the U.S., are defined by the presence of two or three agencies, that serve some needs of the locale" [while in Greece, and for example in the Greek village Stavroupolis] "the neighbourhoods are separate entities primarily because women and children form their groups of neighbourhood acquaintances inside this area..." while the men use for the formation of such groups, the entire community (1972: 139).

The neighbourhood and the neighbour have been very important concepts in the Greek culture, associated with socializing roles. A couple of sayings are very revealing. "Firstly in your life you meet your neighbour and then God", and "the difficult years pass, the difficult neighbour does not" (Dragonas 1983: 263).

There is evidence that transactions among neighbours have changed both in frequency and in nature, in all areas of Greece, but more in the semi-urban and urban areas, especially during the

last two or three decades, which are characterized by the most rapid social changes. Doumanis (1983) has characterized relating among neighbours in the urban environment as transient even if frequent, while among friends it seems to be more stable, yet as in the case of neighbours, it is according to Doumanis, secondary to that of the relatives, friends and colleagues in various social environments. HUCO stands for Human Community, and is a large ongoing research project started in 1962 by Doxiadis, and is still in process under his successors at the Athens Center of Ekistics.

Three studies have found that the residents of a community in the Athens Metropolitan Areas corresponding to our concept of "quarter", show a high degree of identification and participation, more than expected but less than in the past. Variables such as the age of the community, the duration of residence, the age of the resident, the density of the community, were found to play an important role in the extent of the residents participation and identification. It was also found that together with the "territorially bound" community, there is the non-territorial, "community of interest", whose importance is increasing due to the rising of income and acquisition of a car. However, social cohesion was found to be strong in the communities, with the centers of each contributing to this cohesion by the provision of facilities and opportunities for contact (Virirakis, 1967; Botka, 1970; Crothers, 1970; Papaioannou, 1971; Iatrides and Papaioannou, 1972; Papas and Virirakis, 1972; Virirakis et al., 1972; HUCO, 1980; E.G.I., 1980).

Although detailed and well documented, this study does not provide any comparable data from other milieux in Greece. Within the Athens Metropolitan Area, the HUCO project has explored areas representing all ranges of educational level and income. However, published findings are restricted to distinguishing between

working-class and middle class urban areas.

Maitby studied Ilissos, which he described as a "village community in Athens". He observed patterns of relating among its residents in 1966. Kinship ties were strong and although they were "eclectic", the "give and take" between relatives, was active in different neighbourhoods. High value was placed on friendship, while a strong relationship was found between location and orientation of houses and the distribution and depth of social contacts. For example one of the findings was that the further one's residence from the center of activity, the fewer friends one would have, and also there was a different attitude towards neighbouring and the specific community. Young people would meet with their friends and relatives outside the community (Maitby 1966).

The daily newspaper "NEA" in 1979, did six reportages on the last old-type neighbourhoods withing the Athens Metropolitan area (Skiadopoulos, 1979). The picture presented is very similar to Doumanis' descriptions of the rural environment (1983). There was interdependence in times of crisis and the everyday constant give and take, characterized by a sharing of worries, happy moments, information on each other's material and emotional situation, respect on each other's opinion which often functions as social control.

All these patterns of relating are directly and explicitly seen as being facilitated by ekistic structure, ie small low houses with shared yard, by common origin and thus common memories and deeply rooted experiences as for example in the case of Asia Minor refugees, and finally by common needs, norms and values, such as survival in adverse living conditions, the mourning of all in the case of death, the self-regulating and protective strategies for

example against an "outgroup". Vassilikos, commenting on the reportages, emphasized first the ekistic structure of the apartment buildings, and the "barriers" of the building gate, the flat's door, the entrance area, the living room, which one has to cross to reach the neighbour, while in the small low houses, one could say "good morning" by just crossing the yard's gate. He argues that card-playing in the "kafenio" -the traditional coffee shop, seems to have replaced the vital discussions among the males of the community, that TV has replaced the gatherings of the neighbours in the afternoons in each other's yard, and thus has replaced the socializing function of the neighbours to a great extent. He comments that the car serves individualistic needs.

Family

We have argued that the family, not the individual, has been the smallest unit with regard to the composition, the functions and the goals of the small local community and the ingroup. In delineating the different stages that the Greek institution of family has gone through, Katakis uses a vivid illustration, juxtaposing three different answers from three persons of the same extended family, each representing a different generation. The question was "why do people get married?" and the answers were, first from the grandparent, who was living in a village and was a farmer in his seventies, "but my lad, this is the destination of the human being". The answer from his son in his fifties living in the urban town near the village was "to have children, to raise them, to educate them, and make them useful persons for the society". Lastly the twenty-five year old grandson, a high school teacher in Athens commented that "marriage and children, cannot be the basic purpose (in one's life). What matters for one is to

create with one's companion a good relationship based on equality, sincerity and understanding" (1984: 53). This three-fold portrait, if considered out of the Greek context, could be attributed to the different ages of those questioned. However, it has been repeatedly verified directly and indirectly by various studies (Katakis, 1975, 1982, 1984; Vassiliou G., 1966; Vassiliou G. and Vassiliou V., 1970, 1982; Cristea-Doumanis, 1978; Doumanis, 1983; Kiountouzis, 1985; inter alia) as a marker of social change in the Greek family. The three perceptions can be viewed as three distinct points in a continuum representing the development of the institutions of marriage and family, points marking the profound changes that those institutions have undergone in Greece, especially the last two or three decades.

Types of families are not "pure" or static, and there is a wide range of social environments between the traditional rural and the post-industrial or highly technological. However three family types can be described: the traditional extended family, the nuclear family of the urbanized area and perhaps of the gradually industrialized rural area, and finally the young couple of the late Seventies or the new family of the Eighties, living mainly in the areas which have undergone the greatest social change.

Katakis recently based on those three types elaborated and developed the "Three Ecotheories Model", already mentioned in Chapter One (Katakis 1990a and b).

In a traditional society, particularly a rural one, the social roles of male and female are complementary and do not necessarily create a subjective inferiority; (Cambell and Sherrard, 1968; Vassiliou G, 1966; Dragonas, 1983). The Greek traditional family has been characterized by the goal for survival, shared as well by the ingroup members. The roles of the husband-father and of the

wife-mother have been clearly defined through centuries and each gained social recognition and status by fulfilling this role. The predestination of an individual has been that of getting married and raising a family, honoured and respected by the community. The family, in order to survive, had to function along predefined norms shared by its members and by the whole ingroup; this could only be attained through clear division of roles, interdependence and cooperation. Usually men would do the tasks which required strength and organization, while women would have the nurturing and caretaking role (Cambell and Sherrard, 1968; Dragonas, 1983). In such a family system, roles have been complementary for generations, and the husband-wife relationship was mainly based on interdependence and acceptance.

Within what Doumanis refers to as the immediate family, consisting of the parents and their children, the most intimate relationship is the parent-child, and especially the mother-son (Triandis, Vassiliou and Nassiakou, 1968). Intimacy was not as functional as acceptance, concern, trust and interdependence, in a context where the husband usually had to be away from the village for long periods of time either as a "clepht" -a kind of guerrilla- in the mountains to protect the village from the Turks, or as an internal or external migrant. On the other hand the priority of the woman was her husband, so that her role was ego building, reassuring and constructive (Doumanis, 1983).

In the traditional family and community, the child's interests are equated with those of his family and ingroup. The roles of the adults are clearly defined and are similar to those he or she is to take up. The norms are stable and collectively shared by all the community members. The children "breathe", and are active parts of, the atmosphere of interdependence and cooperation that not only

their parents share but also their relatives, neighbours, co-villagers and all within their ingroup. The mothers in such a milieu have constant feedback as to which patterns of child rearing are functional, and most importantly they certainly gain status and social recognition by bringing up their children (Doumanis, 1983).

Under such circumstances, it is not surprising that the children of families from a low complexity milieu, perceive their life goals as being in tune with those of their family, their wellbeing as intrinsic to that of their family, ingroup and community. Moreover, their self esteem is high and their self concept positive, and reflects non-conflictual values and life-goals (Kataki, 1975; Christea-Doumanis, 1978; Dragonas, 1983; Vassiliou, 1966; Vassiliou V. et al., 1972). Furthermore, they are skilful in changing a competitive task into a cooperative one (Polemi-Todoulou, 1981).

The traditional family has been to a large extent child-oriented and thus future-oriented, in a context of collective effort aiming at surviving continuous adversities. This family, during the Sixties especially, began to leave the small rural community, to migrate to Athens, Thessaloniki, or to another rapidly urbanized city. Rather abruptly, collective effort turned into an individual effort while gradually the physical adversities gave way to affluence and material goods. Adversities became psychosocial rather than physical, for example the increasing irrelevance of the old norms and values and the physical and psychological distance from one's house, village and community (Vassiliou and Vassiliou, 1982; Katakis, 1984).

The child-oriented values and goals remained, yet they were gradually stripped of the functions that had been collective and contextual to the benefit of the family and the ingroup community.

The child had now to grow up in a small apartment, usually with the company only of his mother, not in the yard bursting with a casual yet supportive and socializing flow of ingroup members of all ages. (Doumanis, 1983).

There was also a change from seeing the child's success as a reflection of parents' and the whole ingroup's benefit. Striving for a child's success became an end in itself rather than a means of saving the benefit of the whole ingroup. The child was now caught up in the dynamics of a husband-wife relationship often characterized by dissatisfaction, uncertainty and confusion. These negative feelings were to a large extent due to societal conditions. For example the husband would feel exhausted, having done all his best for the benefit of his family. Yet there is no small locally-confined community to give him social recognition. The wife is still striving to serve her husband and children but she has started wondering if that is in any way fulfilling her. The messages she takes from the urban social environment, mainly from the mass media, point at another role, glorious yet not clearly defined, not even tried by her, let alone transmitted to her through modeling from her own mother. The child-rearing practices which she recalls from her parents, to a large extent are rejected even by her; they do not seem functional any more, yet there is no one to show her any alternative ways of action. There is no local social network of women, close relatives and neighbours transacting in the same yard.

In a context which provided no model of intense, exclusive social and emotional bond between spouses, intimacy is a rather unknown field; the woman perpetuates the parent-child bond often at the expense of a more intimate relationship with her husband, although the need to such an intimacy seems to increase. The goal

of future success of their child becomes for the "transplanted", the internal migrants or the "modernized" village families of the ex-farmers who are now working in the industries, the primary goal of the very existence of their family. Studies have shown repeatedly that in the Greek nuclear family, the focus of all the efforts is the child. He has grown up modeling confused or at best dysfunctional parental roles, and has been loaded with expectations upon the fulfilment of which the happiness his parental family depends. The child has often been referred to as "the pillar" that supports the family (Kataki, 1975, 1984; Vassiliou G., 1966; Vassiliou G. and Vassiliou V., 1970).

It is not surprising that toddlers in nuclear families in urban milieux were found to be more demanding, and exhibiting independent behavior rather than social interactive behavior, in comparison with children of a rural milieu (Doumanis, 1983). Moreover urban pre-adolescents were found to be confused as to their purpose in life, to have low self-esteem, and self-concepts reflecting vagueness and uncertainty (Katakis, 1975; Dragonas, 1983).

In the third type of the Greek family, which Katakis calls "morphogenesis", studies have shown that the child is no more the "pillar of the family". The dimension of intimacy has entered the husband-wife relationship, (Kiountouzis, 1985) and the issues of equality and mutual understanding, have started bothering them consciously (Lioni and Katakis, 1978; Kiountouzis, 1985). As it may be expected, confusion, uncertainty and dissatisfaction are there, may be more than ever. For example it has recently been found that "the traditional way of unquestionably accepting the directions provided by the supra-system is quite popular even among urban couples" in the process of their mutual boundary structuring,

at an unconscious, normative or ideational level (Kiountouzis, 1985: 179). An inherently conflictual situation on the other hand prevails, as regards the conscious, "modern" trends prevailing (Lioni and Katakis, 1978). However, it seems that there are indications that the young couples are consciously striving or at least wondering how to overcome confusion, conflict and uncertainty, and to live in peace and harmony, not investing their happiness solely in the success of their children. The lack of common goal that Katakis (1984) claims to prevail among young couples, should not necessarily be taken as a lack of a functional purpose of two young peoples' living and growing together. Recently Katakis, developed the Three Ecotheories Model (1990a and b).

5.3.3. The adolescent in Greece

In a period of social change, where roles, values and gradually behaviours and patterns of relating are subjected to constant change, the adolescent faces the task of developing a self identity, role-perceptions and orient him/herself in life, defining life-goals, and committing himself to strategies for attaining them. A determining role is played in the adolescent's psychosocial development, by the patterns and conditions prevailing in his local community and also by the constant transaction within his social network.

In the current Greek context, collectivism and individualism coexist. The processes of adolescent differentiation and psychosocial development, seem bound to oscillate also between those two trends.

Adolescents are estimated to be around one million (Lambidi,

Pantelidou, Malouta, Polemi-Todoulou, Sarafidou, 1985). Among those, only 2% live in institutions, while the rest live with their parents. In a research by the National Center of Social Research (ie EKKE), it was found that among Athenian adolescents 99,2% of males and 95,4% of females aged 15-19, identify a peer group; at least half of them meet regularly, almost daily. The same study (ibid) found, that 28,9% of males and 13,7% of females belong to associations. Associations for the majority of the males are of an athletic nature. Political party associations rate very low, 3,1% for males, and 1,7% for females.

Regarding collective non-structured activities of Athenian 15-19 year-olds, 33,1% of males and 34,8% of females spend some of their free time in cafeterias and pastry shops. Most go rarely or never to discos while about 50% of both the sexes go rarely to parties. The majority (60%), claimed never to go to bars and pubs. Theater is regarded as a rather traditional -at least for Athens-cultural activity; 62,6% of males and 49,5% of females had not gone even once to a performance during the last 12 months.

In relation to the mass media, in another research by EKKE which was done all over Greece it was found that in 1981, 78% of the 14 year olds of both sexes spend 2 to 4 hours daily watching TV, while in Athens, half of the 15 to 19 year olds claimed that they do not watch TV everyday, while they listen to the radio regularly. It is the cinema that seems to be the most favored entertainment, since 32,9% of the males and 25,9% of the females of the Athenian sample go to the movies twice or three times per week.

For reading, it is the popular journals they seem to prefer (78,9% of males and 87,2% of the females -Athenian sample). Those journals are mostly comics or those addressed to gender-related interests. Two thirds of the Athenian sample claimed that they

read systematically daily political newspapers, while in another study, also in Athens, both sexes claimed that during election days they would read newspapers and watch the daily news in the TV, 57% and 76% of them respectively for each medium.

Numbers like these "give certain indications, yet they are not more than one index of the importance of the socializing frame, among others which are derived from the quality of the adolescents' relation with those activities, their investment in each of them, and the interrelation between them" (Lambidi et al., 1985: 30).

The Socializing agents

For the adolescent, the main characteristics of the social change are reflected in the changes in roles and in patterns of relating in the family. According to Lambidi et al (1985), those are three. Firstly the adolescent's space and time of transacting within his family, have diminished since the members of the family no longer work and entertain themselves in a common locale. Secondly adolescent's role models are less clearly defined by social norms. For example Athenian adults of the Sixties reported that it was the male who made financial decisions, (Vassiliou 1966) whereas 60% of the Athenian females in a study in 1979 claimed that both spouses decide such matters. Thirdly there has been a shift in decision-making from parents to adolescents. Parents report that they would not impose their opinion on issues about choice of an occupation, or marriage for example, and adolescents verify this. The reviewers comment, however, that such research reflects a cognitive response, based on opinions and their attitudes, while the actual reality as emotionally experienced may be quite different. They also point out that although there is a more democratic atmosphere in the family, the adolescent nevertheless

seems to be trapped into an economic and psychosocial dependency upon his nuclear family and the school, because the immediate bond between the family and the community through the ingroup and the neighbourhood has been cut.

It is argued that as a consequence, the young adolescent is deprived of experiences which used to regulate his contact with the life of the community.

As for school, studies show that there are still tendencies towards authoritarianism and monologue instead of dialogue, and emphasis on memorization instead of critical thinking. This situation is supposed to be changing gradually in the last decade or so.

Finally in relation to TV and radio, in a study in 1982 by Navridis it was found that the values emphasized in the program for children and adolescents are individualism, wealth, personal benefit, competition, fate, shrewdness violence and destructiveness (Lambidi et al., 1985).

Self-concepts and values

Lambidis et al. found that 14 to 19 year olds in a big rural area in 1979, rated highly peace in the whole world, social equality, justice, and respect for the ecological environment. It thus seems that those young people were aware of the major social problems of the era. A more integrated picture of the values, ideals, life-goals and self concepts, comes from the findings of Katakis (1975, 1984) who used the TAT projective technique according to Arnold's "Story Sequence Analysis"(1962) and to Vassiliou's "Problematic" method (1963) and Dragonas (1983) who used a self-concept questionnaire administered to a large sample of preadolescents, representative of urban-industrialized, in

transition, and rural areas of Greece.

In 1970, in a remote village defined by Katakis (1975) as a low complexity milieu, the aims of preadolescents were clear, and in tune with those of their ingroup. The aims of the children were according to Katakis (1984), perfectly consistent with the expectations and aims of their parents, thus verifying interdependence and cooperation. In the same study, the findings on the Athenian preadolescents revealed a quite different picture. The children expressed difficulty in coordinating their personal goals with their parents' expectations. They seemed unable to decide whether they preferred to, even if they were able to, act as individuals or as members of the family unit. Life seemed to push them to individualism. For the children of 1970, this appeared attractive, necessary and unavoidable. The only obstacle to commitment was "the bond with the family; the parent who limits and tries to hold back" (Katakis, 1984: 101). It seems at that time, twenty years ago, individualism was a vision which seems to have led a great number of internal migrants to the cities. In exploring the projected profiles of the Athenian preadolescents a decade later, Katakis found a kind of suffocating dead-end prevailing. There did not any more seem to exist the dilemma "together or without the other". They appeared to feel lost, and parents were perceived as immersed in their own struggle for psychological survival, and thus not available (ibid).

In their drawings, analysed projectively, the dead-end and the element of alienation seem to prevail. In attempting to relate the perceptions and emotions revealed projectively, the Cantril self-anchoring scale was administered to investigate the conscious expectations and fears of those children. Their values and life-goals were found to be confused, contradictory, and

unrealistic. It appears difficult for them to decide on priorities and for the attainment of their goals they seem to rely on hope and wish than on active effort.

The self-concept of Athenian preadolescents of the early '80s as explored by Dragonas (1983) emphasized avoidance of conflict and tension by complying to the wishes of authority figures. Conversely the sample from the rural milieu revealed a self-concept in transaction and interdependence with others (ibid).

However, in the rural areas and in those under transition, the projected profile of the adolescents of 1981, had the potentiality of a new synthesis. Their belief in the value of the collective effort is vividly expressed. They valued the kind of life based on a synthesis between "one's individual goals and the fulfilment of one's personal needs (on the one hand) and the fulfilment of the expectations and the goals of that human group in which one belongs" (or the other hand) (Katakis, 1984: 108). The heavy burden of such a synthesis seems to be reflected in the self-concept of the preadolescents in the areas under transition, which was found to be confused and to an extent contradictory.

The question about socialization of the children who show such a profile, either in the urban, the transitional, or the rural milieu, is to what extent the parents and the other socializing agents are equipped to promote the differentiation of those children.

As implied by the findings cited in this section and as pointed out by Lambidis et al, our contemporary society of consumerism:

"does not provide the ideal frame for a multifacet socialization of the young person. The school and the mass media enhance values which are conflictual with each other and cannot be integrated into one unit. And the family, unable to filter the societal disfunctionality and to guide

the adolescent to his/her pursuit of an "identity" of a value system and life -goals, goes on into training him / her "traditionally", giving recipees for a "right" or "wrong" behaviour, and values which do not correspond to the new social conditions and demands" (1985: 37)

However one wonders how this interpretation is represented in the minds of the people themselves.

5.4. Summing up on Greece

The functions of the local community and of the social network examined in the previous chapters, have been our focus in the present chapter as well, but this time in the light of the Greek history and cultural tradition. Social change at a societal, national level, is reflected in changes, first in the functions and the structure of the small local community, second in the structure and in the functions attributed to the dynamic social network of the Greek ingroup and third in changes in the roles, values and patterns of relating among relatives, neighbours and within the family, in the self-concepts, goals, and values of the adolescents.

Those changes are evident in different social environments, but also the trends of "individualism" and collectivism coexist in all milieux, in varying degrees. This seems to indicate that when the functions and the structure of the local community and of the ingroup community change, there are changes in self-concepts, values, life-goals, self esteem, role expectations, and in behaviour, particularly patterns of relating. What changes, is sense of community or, conceptions of what community means in terms of relationships. Certain commonalities emerge between the Anglophone and the Greek contexts, such as the maintenance and enhancement of collectivism and the regulatory normative functions of the traditional rural environment. In the urban environment the

family tends to be a close unit, the relatives serving the trends of "individualism", relations with neighbours becoming less and less important at least by traditional standards, and the social network coming to serve functions traditionally seen as served by the local community, such as psychosocial support, social control, sharing, transmission of values, norms and behavioural patterns and generally socialization.

Yet, some interesting differences have emerged, the first as regards the definition of the "ingroup" concept, which is not based either on likeness or on static characteristics such as the same "blood" as in other cultures, but is a process, dynamic and flexible, consisting of those who show concern to each other and who can establish interdependence. The second difference is the Greeks' emphasis on concern and interdependence as the criteria or ingroup membership. Thus, emotional involvement and reciprocity seem to be the prerequisites for the establishment of a relationship charged moreover with all the transactions enhancing socialization.

CHAPTER 6: Rationales

6.1. Introducing the Project

The present project focuses on Greek adolescent's conceptions first of their ingroup transactions and second of the others' transactions in the neighbourhood; thus on their conceptions of how their social community functions for them, since the transactions explored in this project are derived from and are thus manifestations of functions served by the community in action and specifically by the Greek social network i.e. the ingroup and by the small local community, i.e. the neighbourhood.

The project arose from the tradition of the Vassiliou "school of thought" but has been elaborated and developed by incorporating Anglophone literature on community and social network.

Fifteen year-old adolescents are used as respondents, because they represent a sensitive life-stage which makes them particularly interesting for measuring the issues of perceptions of transactions. The project is not therefore intended to be a developmental psychology thesis. Reference to the research literature on adolescents has only been concerned with what is specifically relevant to the project.

6.2. The Vassiliou "school of thought"

6.2.1. The position and the theoretical background

Since the early Sixties, George and Vasso Vassiliou have introduced in Greece a "school of thought" that developed a unique conceptual framework: they combined the study of subjective culture, with an approach stemming from the General Systems Theory.

They defined subjective culture (especially Greek), as "a cultural group's way of perceiving its social environment".

Existing notions that emphasized the importance of sociocultural context for individual development and especially the importance of the way the individuals perceive their social environment, were incorporated into G. and V.Vassiliou interests first in social change and second in the Systemic Approach. They applied the Systemic Approach to the study of the Greek subjective culture in the rapid social change that Greece has been undergoing since the Second World War, and especially since the early Sixties.

They were pioneers in introducing the Systemic Approach to Greece and even to Europe in the decade of Sixties, mainly through the work of Satir and Jackson (Jackson and Satir 1961, Jackson 1965, Satir 1967, inter alia).

Systemic Approach made it feasible to study systemically the individual, the family, the ingroup, the culture; that is to study the interrelatedness between various psychosocial characteristics, behaviours, phenomena, at the levels of the individual, the family, the culture. Various interpersonal and intrapersonal patterns and processes were studied regarding issues on family-life, parent-child transactions, roles, values, stereotypes.

6.2.2. The research in focus; areas

In the context of the above position, G. and V.Vassiliou's research has covered social psychological, family and clinical issues. Much of the work in the late Sixties and early Seventies was cross cultural; on subjective culture (Triandis, Vassiliou and Nassiakou 1968, Triandis and Vassiliou V., 1972), on interpersonal contact and stereotyping (Triandis and Vassiliou V., 1967, Vassiliou V., Triandis, Vassiliou G. and Mc Guire, 1972), on

cognitive structures and the analysis of values (Triandis, Kilty, Shanmugam, Tanaka and Vassiliou V., 1972), on role perceptions (Triandis, Mc Guire, Saral, Yang, Loh and Vassiliou V., 1972).

Another major area of research focus has been the Greek family under the rapid social change of the last three decades; research on the psychodynamics of the Greek family (Vassiliou G. 1963), on child rearing (Vassiliou G. and Vassiliou V., 1970), on parent adolescent transaction (Vassiliou G., 1966, Vassiliou V., Katakis and Vassiliou G., 1968).

A lot of research has also focused on the interplay between the Greek cultural context on the one hand, and sex roles, motivational patterns, intergroup relations on the other (Spinellis, Vassiliou V. and Vassiliou G., 1968, Vassiliou V., Katakis and Vassiliou G., 1968, Vassiliou G. and Vassiliou V., 1972).

Moreover, certain central and key concepts specific to the Greek culture have been studied, defined and clarified; the most important are the "Greek ingroup" and "philotimo", literally "love of honour", the highest Greek value, which has been elaborated in Chapter Five of this thesis (Vassiliou V. and Vassiliou G., 1973).

Overall the approach of the Vassiliou school has been within General Systems Theory combined with what is now called "constructivism", the core ideas prevailing, being "self reference" and "subjectivity". Their focus has been the impact of social change in Greece, on the individual, the family, the social group, the culture, with emphasis on the subjective image the systems under study have on themselves.

6.2.3. The methodology

The study of subjective images and processes within and

between various systems required the development of an appropriate methodology to study them from an evolutionary cognitive perspective. The Systemic Approach provided the theoretical framework, yet the techniques were not developed. In the early Sixties G. and V. Vassiliou and their associates had to make amplifications, variations and modifications of existing measures, or to develop their own in order to capture patterns, processes, and subjective images, and thus fit the needs of their conceptual aims.

For example the Story Sequence Analysis is a modification of the TAT projective technique, and the Kinetic Family Drawing has been used to measure patterns of transactions among family members (Vassiliou G., 1963, Vassiliou V., 1963, Vassiliou V., Katakis and Vassiliou G., 1968, Burns and Kaufman, 1972). More specifically, the techniques used were the TAT (Vassiliou G., 1963, Vassiliou V., 1963, Vassiliou V., Katakis and Vassiliou G., 1970), the Rorschach (Georgas and Vassiliou V., 1967), intelligence tests (Georgas, Vassiliou V. and Katakis, 1971), sentence completions (Vassiliou G., 1963), the antecedent-consequent method (Vassiliou V. and Vassiliou G., 1973, Triandis, Kilty, Shanmugam, Tanaka, Vassiliou V., 1972 *inter alia*) structured and unstructured interviews (Vassiliou V., Triandis, Vassiliou G. and McGuire, 1972 *inter alia*) the "role differential" (Triandis, Vassiliou and Nassiakou 1968, Triandis, McGuire, Saral, Yang, Loh and Vassiliou V., 1972). Existing measures were used and new ones constructed with the aim "not to prove but first to understand". This generated many qualitative studies, however, a considerable number of quantitative ones were also published. The former served as stimuli for the latter; by using small samples, conceptualizations were clarified through the qualitative studies, and then quantitative studies followed to verify the trends.

6.2.4. Critique: Limitations and contributions

Like any other pioneer work, the Vassiliou school faced difficulties and limitations, especially in the early stages. There were criticisms of the methodology, for using small samples, for drawing ideas from clinical work and for using measures often in unorthodox ways. In our opinion those characteristics do not necessarily reflect weakness but have served as "fuel" and strength; in doing this, G. and V. Vassiliou acknowledged and proved the importance of the subjective realities of the researcher. They stimulated a bulk of research -both qualitative and quantitative- stemming from their theoretical approach; moreover they set the ground for the methodological development of measures on processes within the perspective of the constructivist approach. The advancement of the modified TAT measure (Vassiliou G., 1963, Vassiliou V., 1963) is one example. Another essential contribution has been the elaboration of the definition of the "ingroup", which together with that of "philotimo", provided Greek social scientist, with a blueprint for understanding the past from a social psychological perspective, and for exploring the constant social change of the present. The Greek ingroup is defined as "those who show concern and with whom one can establish interdependence". It functioned primarily but not exclusively in the small community, and has been a vital socializing Greek social unit. Its study contributes to our understanding not only of how individuals have survived biologically through the survival of their extended families and small communities, but also how extended families, small communities, and Greece as a whole, have survived culturally.

By studying the traditional structure of the Greek family as well as its transition to the urban context, G. and V. Vassiliou, provided a basic framework for understanding the Greek family's

evolution under the impact of rapid social change.

Overall, they developed gradually a new methodology to study the subjective culture and especially the way individuals, families and larger social groups perceive themselves in transaction with each other. As early as the Sixties they combined the subjective culture approach with the Systemic Approach. Nowadays, subjectivity and constructivism are the prevalent scientific paradigms.

6.2.5. Work inspired: Practice, research and new conceptual advances

The common element in those studies is the emphasis on experiential understanding of the systemic nature of changes and processes, especially rapid social change. Original research designs were developed, new measures were constructed and through these studies, new conceptualizations and systemic definitions were developed regarding concepts such as "socialization" (Doumanis 1983, 1989), competition (Polemi-Todoulou 1981), "traditional" -transitional - modern, in roles, values, self-concepts, family patterns (Katakis 1975, Doumanis 1983, Dragonas 1983, Katakis 1984, 1990(b)).

Figure 6.1. summarises the overall model within which the various research studies have been conducted.

At the level of the Greek society and the big local community, i.e. town or village, the work is mostly sociological and anthropological (Paparigopoulos 1932, Pantazopoulos 1958, Cambell 1964, Cambell and Sherrard 1968, Vergopoulos 1975, Vakalopoulos 1976, Tsoukalas 1977, Georgiou-Nielsen 1981).

At the level of the small community, anthropological work by H.Zatz (1983), studied by interviews and obsevation, the ingroup transactions of the inhabitants of the quarter Exarchia in Athens.

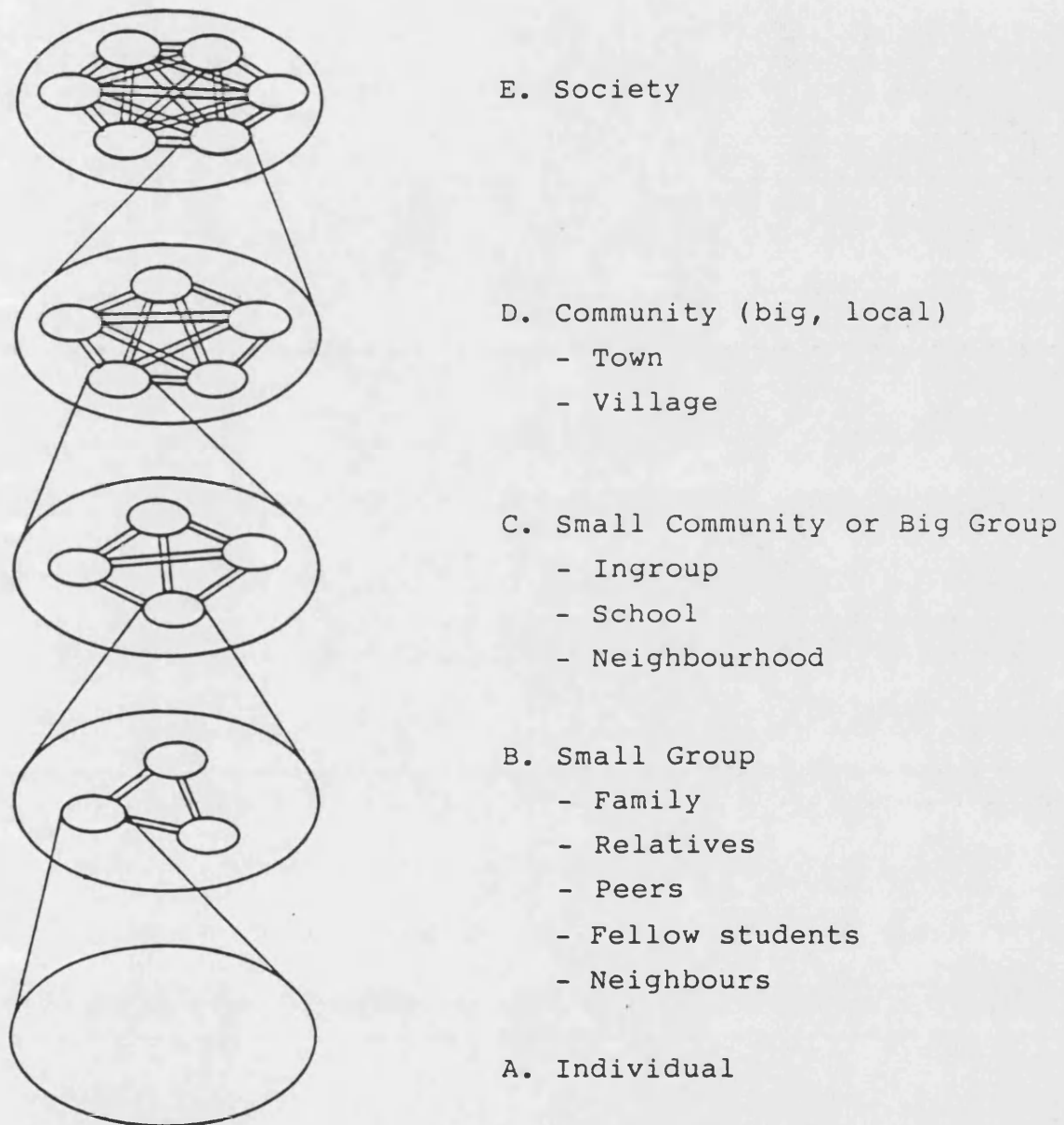


Figure 6.1: Hierarchy of Systems.

(Modified from Polemi-Todoulou 1981:5, figure 2)

Most of the research work inspired by the Vassiliou school of thought has been done at the level of the small group and especially the family. Polemi-Todoulou (1981) studied patterns of cooperation and interdependence in the peer group and the family in a Greek island community. Katakis established through a number of qualitative studies the three identities of the Greek family (1984). Also, there is a lot of research on couples focusing on transactional patterns, values, expectations, boundary formation (Lioni and Katakis 1976, Katakis Pratto and Tsounakis 1980, Kiountouzis 1985). Also Christea-Doumanis' work on mother-child interaction pertains to the level of the family (Doumanis, 1983).

At the level of the individual, in an early qualitative study of Katakis (1975) focused on "how preadolescents in two different milieux, perceive themselves in relation to others", such as family members, and the rest of the ingroup members. Later, Dragonas (1983) focused on preadolescents' self-concept in three different milieux in a quantitative detailed research. Also at the individual level, is Georgas' work on university students' family values (1986b).

It would be too fragmented to attempt an evaluation of each concept or of each level separately. However, there are certain criteria for viewing the research. One concerns measures; the development of measures has been parallel and even equated with the development of the concepts or levels explored. A second criterion is conceptual development, a third, time, and a fourth the qualitative or quantitative nature of a research.

The majority of the studies, except those by Dragonas (1983), Georgas (1986b) and Triandis et al. (1986, 15 authors), have been qualitative, including some exploring representative samples. The quantitative studies were based on numerous pilots, that clarified

both concepts and measures, and tested and verified the trends of previous research.

6.2.6. Measures constructed

Researchers had the conceptual framework, for which they needed to develop new methodologies and to construct new measures or extend existing ones. Like G. and V.Vassiliou, they faced difficulties as well as challenges. The positive aspect was that they were aware of complexity and trained to observe patterns and processes, as well as their evolution within the constantly changing Greek social environment. They tried to construct or adapt measures to capture patterns, that simple techniques in small pilots or qualitative studies had indicated.

Sometimes, qualitative studies revealed processes in outline but not sufficiently rich. An example was the significance of the researcher being part of the context while collecting the data. This was the case with Doumanis; after her PhD thesis, she wrote a book based on her insights while collecting the data; a book which enriched her findings as well as our understanding of "mothering" in the changing Greek context (Christea-Doumanis 1978, Doumanis 1983).

Other techniques have been enriched or modified. For example in a research on premarital couples (Lioni and Katakis 1978, Katakis, Prattos and Tsounakis, 1980) data from one structured interview and six drawings were analyzed at both the content (what was said and done) and at the relationship level (patterns of transactions while responding and while doing the task). The latter was later extended by Polemi-Todoulou (1981), who constructed a detailed measure of both the verbal and the non-verbal responses of the family members while doing the Transactional

Family Painting and an extension of the Kinetic Family Drawing.

Some of the measures that have emerged are: a self-concept questionnaire (Dragonas 1983), a questionnaire on the mother-child interaction (Christea-Doumani, 1978) a measure of boundary structuring in couples - a measure at the "relationship level" (Kountouzis, 1985), a questionnaire on the needs, attitudes and experiences of women, before, during and after childbirth (Dragonas, 1987). The most usual method of data analysis in quantitative studies has been factor analysis.

6.2.7. Present situation: Applied outcomes

In addition to researchers, practitioners in mental health, managers, teachers, medical doctors, were also trained in the Vassiliou approach. Their synthetic understanding of Greece under rapid social change has influenced how they handle eventual problems, but especially how they view systems in a constant interrelation with each other.

The Vassiliou approach has had a great influence in the field of family therapy. The systemic thinking of Family Therapy has been integrated with the frame already functioning in Greece, generating an effective, systemic, culture-specific, family therapy approach (Katakis, 1990(a)).

6.2.8. Conceptual developments

Connecting key concepts studied in Greece with equivalent concepts or approaches in the Anglophone literature, could be considered part of the conceptual contribution of the Vassiliou school of thought. Georgas (1986a) explained Ecological Psychology and the Greek reality, Triandis and his associates (1986, 15 authors), looked at cross cultural dimensions of individualism and

collectivism.

Certain commonalities with other cultures have emerged, but the research has generated new unifying models. Katakis has formulated two models the Self-Referential Conceptual System (SRCS), and the Three Ecotheories Model. The Self-Referential Conceptual System (SRCS) is defined as "hierarchically-ordered constellation of inner representations. This conceptual hierarchy is composed of cognitive-emotional dynamic structures which refer to the way a given living system (an individual or any other social group) has about itself in relation to its environment and its total life situation" (Katakis 1990(a): 95), (see also Figure 1.1).

The concept "ecothery" is equated with the SRCS; according to the Three Ecotheories Model, societies are entering the post industrial period and families as systems "are required to coordinate their shared lives on the basis of three coexisting and conflictual self referential conceptual systems" the ecotheories, which refer to the images about the three forms of family life, the traditional-rural, the industrial-nuclear and the information - transactional (see section 1.3).

Moreover, Ch.Katakis has developed with D.Katakis (Katakis D. and Katakis Ch., 1982, Katakis Ch. and Katakis D., 1986), the concept of Teleonomic Entropy, a theoretical, interdisciplinary contribution within the General Systems Theory which can be applied to the study of any living complex system; societal, biopsychosocial, individual.

6.2.9. The level of the big group: The ingroup and the neighbourhood

G. and V.Vassiliou (1973) defined the ingroup together with its intrinsic element "philotimo", which is considered as the

regulatory value of the culture since it secures the ingroup's interdependence through concern and cooperativeness.

Zatz developed the concept from an anthropological perspective, but what is missing has been a social psychological perspective; specifically of ingroup transactions manifesting ingroup functions, ingroup members and ingroup role structures. Similarly the concept of neighbourhood has been studied mainly from the ekistic and sociological perspectives (HUCO, 1980, Keller, 1968).

The ingroup was studied cross-culturally in the early Sixties (Triandis and Vassiliou V., 1972) as an intrinsic element of subjective culture. Since then however, to our knowledge there has been made no attempt to integrate either ingroup or neighbourhood with their contemporary equivalent concepts in the Anglophone literature, i.e. the social network and the small neighbourhood or micro-neighbourhood respectively. Moreover, there has been no study of how people conceive of their ingroup and of their neighbourhood in terms of the transactions which serve the functions associated with those two concepts.

The studies referred to in this section, give us a picture of simultaneous manifestations of social change and interrelatedness of all levels of the system (see Figure 6.1). Changes at the societal and the big local community levels, are reflected in changes in the functions, needs, structure and relationships of the big group or small community. Those changes are in turn reflected in variations in psychosocial characteristics - roles, behaviours, transactional patterns.

However, the research has taken for granted, but not tested, an assumption that between the mainly sociological changes of the three first levels, (see Figure 6.1) ie A,B,C and the changes in

the people's psychosocial characteristics, at the B and A levels, there are the changes in the people's OWN MINDS of how the small community (level C) functions in transaction with them through the ingroup members, essential socialising agents.

6.3. The key concepts within the Anglophone literature; their relevance to the Vassiliou conceptual framework in general and to the Greek ingroup in particular

6.3.1. The Community

Although this project focuses on the ingroup and the small scale local community, one strand of literature is concerned with the community as a concept and thus as an abstract social system, which usually has the element of locality. Reviewing this literature facilitates drawing some parallels, commonalities and differences between community as a concept, and the meaning and importance of the Greek community.

Community is a controversial concept. My review distinguished roughly two types of community definitions; first, those that were not very clear, for ex. the Theory of Communal Organization (Hillery 1955), the community viewed as a microcosm (Stein 1975), the community as a local social system (Stacey 1969), Arensberg's and Kimball's definition by the method community is studied (1975) and Warren's definition of community by its social functions (1963/72). Those approaches nevertheless emphasized dynamic social functions.

The second type of community definitions provided more clear conceptual definitions. The Ecological approach (Bell and Newby, 1975) omitted social interaction. Redfield (1947) and Richmond (1969) used the rural-urban model, the latter together with Gans

(1982) and Pahl (1970) denying locality. Bronfenbrenner (1977) views the ecological environment in a complex way, as an arrangement of contexts. Those approaches were useful for my conceptual clarification in several ways. The issue of rural-urban dichotomy or continuum and that of the locality helped to define my social change criteria and also to separate the exploration of the local community from that of the not -necessarily- local ingroup.

The approaches most useful and relevant to the project, were, first, Doxiadis' (1964, 1965) conceptualization of community into twelve Ekistic Units. Two other approaches I considered close to the Vassiliou school conceptual framework. Holahan and Wandersman's approach (1987), is characterized by concern with social processes and social ties (see section 2.2.1 and Figure 2.1). It is synthetic, and includes all the concepts that this project focuses on; local community, social network, social support. However, we have not used it in the design, since it was developed when operationalization of this project was already established. The second relevant approach is Sarason's definition of "sense of community" as "the perception of similarity to others, an acknowledge of interdependence with others, a willingness to maintain this interdependence by giving or doing for others what one expects from them, the feeling that one is part of a larger, dependable and stable structure" (1974: 157). This definition is very close to that of the Greek ingroup according to which an ingroup member is "that person who shows concern and with whom one can establish interdependence" (Vassiliou V. and Vassiliou G., 1973).

Sarason, like the Vassiliou school of thought, is within what has later been called the "constructivist" approach, thus, with Doxiadis on the one hand and Holahan and Wandersman on the other,

Sarason serves as a bridge between the Anglophone literature and the Vassiliou school.

Lastly Tonnies' pioneer typology of *Gemeinschaft* and *Gesellschaft* (1967) is very useful. His definition of *Gemeinschaft* is closed to the definition of the Greek traditional community at any of its local levels; neighbourhood, quarter, small town or village. Moreover, Tonnies' *Gemeinschaft* is also close to the definition of the Greek ingroup.

Definitions of community one way or another, emphasize social processes, social ties and culture. It has become clear that community sociologists have been trying to account for rapid changes in all areas of life and in the ways people communicate, live and transact. Some approaches seem to diminish the importance formerly attached to locality and to incorporate social networks that are not necessarily locally confined.

The various Anglophone approaches to the concept of community have provided useful clarifications and dimensions for my conceptual clarification, such as the dimension of rural-urban or the locality-non locality. On the other hand the Vassiliou school focus on the evolution of community, has helped me to view the Anglophone developments through this perspective.

6.3.2. The functions and the boundaries of the small local community

The word "topos"-place is for Greeks an emotionally charged concept, even sacred. Its importance has to do with the family's and the small community's biological survival, as well as cultural and ethnic survival, through functions of interdependence and care, cooperation and sharing, of support, help and moral guidance. All the community levels are permeated by culture, yet the core seems

to be the small local community where the functions are coordinated and secured by the local authority figures and the family's ingroup.

Sanders' (1966) three properties, locality, institutional concreteness and the small community as a mediating social mechanism between the individual and society (2.2.2.), have helped us to put in the context of the small-scale community, processes which have been claimed to be performed by a multiplicity of agents, at a multiplicity of levels and contexts.

It has been conceptually helpful to view those functions from a theoretical perspective in relation to the local community at any level.

The chosen functions could have been just one complex concept such as socialization; or social support as an "umbrella" concept.

Social support has been specified through transactions such as crises and everyday problems, but also through various operationalized dimensions such as intensity, frequency, commitment, duration. Cooperation has been specified by various types of sharing such as of feelings, goals, activities, tasks. Finally, social control has been conceptualized as a process by which behaviour is influenced by defining for the other what is right and wrong and the other accepting this with respect and recognition.

In relation to the small scale local community, social support was found to handle social change in a cohesive neighbourhood; social control was indirectly defined as an atmosphere in which by being supported, people are not prone to delinquency. Such studies required more concrete conceptualization, which in turn facilitated our own, in several ways: in providing criteria for operationalizing community functions into specific transactions; in differentiating

at what community level social characteristics and physical characteristics operate and thus differentiate between the level of the "personal" versus that of the wider neighbourhood -two levels confirmed in literature; finally in contributing to our formulation of our social change criteria according to which we chose the three milieux on focus.

Defining the boundaries and identifying the functions facilitated each other. Social scientists have to be specific when dealing with boundaries; community functions have been one of the most essential criteria to identify boundaries. It is also remarkable how social scientists become conscious of the element of size of a locality once the element of human transactions is introduced. A number of social scientists, especially the sociologists Keller (1968) and Hallman (1984), have identified characteristics, dimensions, intervening variables and criteria to handle the issues of boundaries and "neighbouring"; especially to distinguish between the smaller and larger units.

It has repeatedly emerged that distance from one's residence is a basic criterion for human transactions. The core seems to centre more often, yet not exclusively, around the block of one's residence or in the two facing sides of the street; this is the "personal" or microneighbourhood. Transactions spread to the "wider" neighbourhood or macroneighbourhood, in Greece the "quarter", depending on the accessibility, within walking distance, of the physical and social resources of this larger local community.

The review on boundaries and neighbouring, especially by Keller (1968), Hallman (1984) and Hollahan and Wandersmann (1987) facilitated deciding which level of the local community to explore, as well as the operationalization of the community functions into

specific transactions. .

What seemed to be most close to what is referred to in Greece as neighbourhood, has been the "block" neighbourhood (Fellin and Litwak, 1968), the Ekistic unit of the Small Neighbourhood, in the scale developed in the HUCO study in Greece (1980), and finally Hallman's "personal" or "immediate" neighbourhood and Holahan's and Wandersman's micro-neighbourhood (1987).

Hallman's work and especially Keller's have been very useful; Keller (1968) takes into account transactions in Greek neighbourhoods along with other countries. She operationalized "neighbouring" by transactions which reflect the functions on focus in this project, which are common to both Anglophone and Greek literature.

The Anglophone literature provided clear and specific criteria, components and dimensions for operationalizing the local community functions from sociological as well as social psychological perspectives, in tune with recent developments in these fields; to a limited extent this has been applied to other European cultures (Shorter 1975/79).

In Greece, the effectiveness, the role and the contribution of the local community functions have been operationalized, rather than the functions themselves (Photiadis 1972, HUCO 1980, Katakis 1984, Doumanis 1983).

Especially the Vassiliou school of thought emphasizes the role of human transactions in the small local community mainly as manifestations of culturally defined functions. That school has indicated Greek particularities -such as the Greek ingroup and the Greek concept of "philotimo". However, the functions are common to other cultures; in the literature review and in the project itself, we have attempted to operationalize and explore Greek

manifestations of functions which are common to the Anglophone literature and integrate them within the conceptual framework of the Vassiliou school of thought.

6.3.3. The social network and the present Greek ingroup

The concept which has been most fully clarified in the literature has been local community functions. In fact, social scientists, especially sociologists, have come to recognise the social network as a unit that overlaps with but is definitely independent from the social units formed by local inhabitants. The main reason has been the inadequacy of these units to account for all the functions of community, especially social support, expressed through specific transactions. Another reason is geographical mobility of acquaintances and colleagues, accelerated by rapid social change. The study of social networks emerged out of local community studies which have parallels with the Greek ingroup. There were those people through whom the most essential functions associated with the local community were performed, relatives, neighbours, and later the friends, colleagues, compatriots. As mobility increased due to social change, there emerged a network of people who were not necessarily confined to the locality yet who performed similar functions, especially social support.

This phenomenon was similar to the Greek ingroup since it is defined as "all those who show concern and with whom one can establish interdependence."

Our review on Social Network of studies in the field of Social Network Analysis, helped our operationalization in several ways. Social network studies (Mitchell and Trickett 1980, Barrera 1981, Hirsch 1981) operationalized and explored those functions that we

had located as being commonly associated with the Greek ingroup and the small local community -both Greek and Anglophone.

Both conceptual and methodological alternatives helped to establish links between the functions and the members of social network as explored in the field of Social Network Analysis on the one hand, and those of the Greek ingroup on the other (Gottlieb 1981a, 1981b, 1985, Eckenrode and Gore 1981).

More explicitly, in specifying certain role categories that eventually were used for our operationalization of social network members we used the role categories of social network members specified by Eckenrode and Gore (1981) as sources of social support.

Regarding the clarification of the dimensions of the functions of our Greek ingroup, certain studies on social network and social support (Barrera 1986, Cobb 1976, Cassel 1974, Gottlieb 1981a, 1985) have contributed to our deciding on exploring the "experienced or received" supportive and other functions.

The work of Eckenrode and Gore (1981), researchers who distinguished between potential and actual and between formal and informal social network, facilitated choosing the dimensions "actual" and "informal" that fitted most to the meaning of the Greek ingroup (see Chapter Five) and to the issues under focus in the present study.

Gottlieb's operationalization of the concept of reciprocity in relationships seems very close to the meaning of the Greek ingroup and to the concept of interdependence. More specifically Gottlieb distinguished between "exchange relationships" and "communal relationships", the latter characterized by support charged with concern and affect - core elements of the Greek ingroup.

Another important contribution has been the work by Mitchell

and Trichett, specifically their three operational criteria of social network; first the inclusion of all the members or of representative subjects, second the level of contact with the local person and thus their significance to the local person, and third the degree of frequencies of the occurrence of this contact.

The dimension of concern and affect facilitated our being flexible first as regards the criterion of with whom the adolescent associates in each transaction, and second as regards the definition of the criterion of frequency of transaction.

Gottlieb (1978) generated categories of "informal help behaviours" in a study that assessed the perceived behavioral activities involved in the receipt of informal help. Secondly help came from Barrera (1981) who developed the Inventory of Socially Supportive Behaviours by defining social support as including activities having to do with "assisting others in mastering emotional distress, sharing tasks, giving advice, teaching skills, providing material help" (ibid: 73). Another measure by Barrera (1981) has been helpful, the Arizona Social Support Interview (ASSIS) which consists of questions derived from support functions, with the purpose of eliciting names of social network members.

All the above mentioned studies were considered relevant to the present one since both the functions and the derived behaviours were similar to those associated with the Greek ingroup.

Gottlieb's content analysis of interviews yielded categories of helping behaviours (1978) Barrera's handling the issue of occurrence of supportive behaviours in the past, or his way of eliciting social network members through functions already specified by other researchers to be those qualifying individuals as network members (1981) has helped also.

Also, Gottlieb contributed to our distinction between

exploring adolescents' experience of transactions in their own ingroup and adolescents' perception of their neighbours' transactions, by clarifying the term "natural support systems" and by talking separately about mutual-help groups, neighbourhood-based helping arrangements, and social networks (1981a: 30).

6.3.4. The role of parents and other close persons during adolescence

As a starting point, we have adapted the approach that adolescence is a developmental task or better, a process of individuals' various aspects of development; emotional, cognitive, intellectual, moral and ego development. These tasks are carried within the context of the adolescents' family - nuclear, conjugal, traditional, extended; moreover, within the context of those persons close to the family and the individual such as relatives, friends, neighbours, peers. Adolescence viewed from this perspective becomes a joint task, carried out to a great extent by those close to the adolescent in any context; rural, urban, traditional, modern.

One strand of literature is developmental, focusing on the importance of the adolescents' relating with others. The second strand of literature is anthropological, focusing on the importance of relating among relatives and neighbours, mainly in traditional societies and on the benefit of such relations to individuals in general. In both strands, the important role of parents and other close persons, in the adolescent's development is described in terms of the functions of social support, sharing and social control through moral guidance.

In Chapter Four, we have shown that those functions encountered commonly in the literature on local community, on

social network and on Greek culture and ingroup, do not merely act positively they are a "sine qua non" of adolescent's numerous aspects of development and socialization.

Thus, the use of this literature has been conceptual; through it we have verified and specified the importance of those functions for any individual but especially for our target group.

6.3.5. Summing up on the conceptual clarifications

A main goal of this project has been to incorporate what constitutes the Greek ingroup according to the "Greek Social Psychology" into the perspective of recent developments in parallel, in the Anglophone literature. As our main research interest is focusing on the individual in relation to the small local community and his/her ingroup, our key concepts came to be the small local community and the social network, as far as they can be operationalized to be the Anglophone equivalents of the neighbourhood and the Greek ingroup respectively.

Greek research has focused on identifying and highlighting the cultural importance of the concept of the Greek local community and the Greek ingroup as well as their role throughout historical, social, political and economic changes. It was mainly their nature and purpose that had been explored from a social psychological perspective. This served as a valuable background to this project. However, it soon became obvious that a more thorough and specific conceptual clarification of the main concepts was required, which would eventually lead to their operationalization. The Anglophone literature review has led us to the common ground that certain essential functions emerged, from this review, as served by the social units of the local community and of the social network.

In the Greek literature on the other hand, those functions

have already been identified as being served by the Greek local community and by the Greek ingroup. Their nature is mainly supportive and socializing. In this project they have been identified as social support, sharing and social control through moral guidance.

Thus, one main conceptual clarification of this project concerns the identification and the distillation of those common functions; a second one concerns the operationalization of these functions into specific transactions, a task facilitated by the Anglophone literature.

Another conceptual clarification of this project concerns identification of the sources of these functions in terms of specific role categories. These turned out to be persons of the local community, but also all those comprising the individuals' tentative ingroup.

The last and perhaps most essential conceptual clarification facilitated by the literature review, concerns the dimensions chosen for the definition of the neighbourhood and the social network, so as to reflect the meaning of the Greek ingroup.

What finally emerged has been a conceptual and operational definition of the Greek neighbourhood and especially of the Greek ingroup, clarified in terms of dimensions used in the fields of Community Sociology, Community Psychology, Social Network Analysis, and to a lesser extent Sociology, Anthropology, Environmental Psychology and Family Studies. More specifically, the meaning of the ingroup had been operationalized by the Vassiliou school of thought, in terms of its functions and criteria for membership. Thus, the available definition from the Greek literature was mainly in terms of the functions of the ingroup. However, the functions of concern and interdependence had not been operationalized

systematically in a way that associated them with specific transactions. Moreover, apart from the determining criterion of membership, i.e. "that person who shows concern and with whom one can establish interdependence" (Vassiliou and Vassiliou 1973), the ingroup consisting of its members being defined in terms of specific role categories, had not been operationalized.

However, the Anglophone review did not equally facilitate the operationalization of the ingroup in terms of its members transacting within it. The only distinctions encountered in the Anglophone literature regarding local community, concerned mainly the family as a whole, and the neighbours. Therefore a separate review was needed on social support as it relates to social network, and on social network as such so as to operationalize the Greek social network in terms of role categories. This review served two interrelated purposes. First, it has provided detailed information on social support, especially concern and interdependence and thus contributed into operationalizing this important function in terms of specific transactions.

Second, the review provided both theoretical and research information which compared with the criterion of closeness in meaning to that of the Greek ingroup, has enabled us to operationalize it in terms of membership. Moreover, a strong confirmation of the importance of the functions which are the focus in this project, has come from the review on the role of parents and other close persons, in the individual's and particularly the adolescents' development and socialization.

In sum, the literature reviews in Chapters Two, Three, Four and Five, have provided the material to formulate a conceptual profile of a social network as close as possible to the Greek ingroup.

More specifically our social network under exploration would comprise of a list of role categories, representing "informal" persons i.e. those common for everybody, and measuring the functions on focus, i.e. social support, sharing and social control and moral guidance as already "received or experienced" reflected in specific transactions, moreover focusing on the element of affect and not on the exchange.

6.4. The model

According both to the Greek and the Anglophone literature, all the social units that can be broadly defined as "community", local or non-local, when in ACTION, they SERVE certain FUNCTIONS. These functions are manifested in specific transactions also called in this project "community transactions".

In the Anglophone literature, the small non-local and local communities such as the social network and the micro-neighbourhood as well as the small groups located in or belonging to them such as the family, the relatives the peers, when in action, have been found to serve the essential common functions of: (a) social support, (b) sharing and (c) social control through moral guidance.

Their Greek equivalent concepts, the ingroup and the neighbourhood, have been associated with major functions which are general and which imply the specific ones just mentioned. In the case of the Greek ingroup, the general function associated with it is "socialization and survival of the family through concern and interdependence", in the case of the Greek neighbourhood, the general function associated with it, is the "survival of the family through cooperation and social control". In Figure 6.2 we present a plan of our model; the key concepts of this project -Greek ingroup

and Greek neighbourhood- as drawn from the relevant literature; also their Anglophone equivalents, the social network and the small local neighbourhood or microneighbourhood respectively and the functions served by those concepts.

Why focusing on conceptions

At this point we should mention the reasons for the focus of this project on conceptions of community transactions.

The individual -in our case the adolescent- according to the literature, to define his course in life, uses as his frame of reference his conceptions of how his immediate human environment, local and non-local functions in transaction with him.

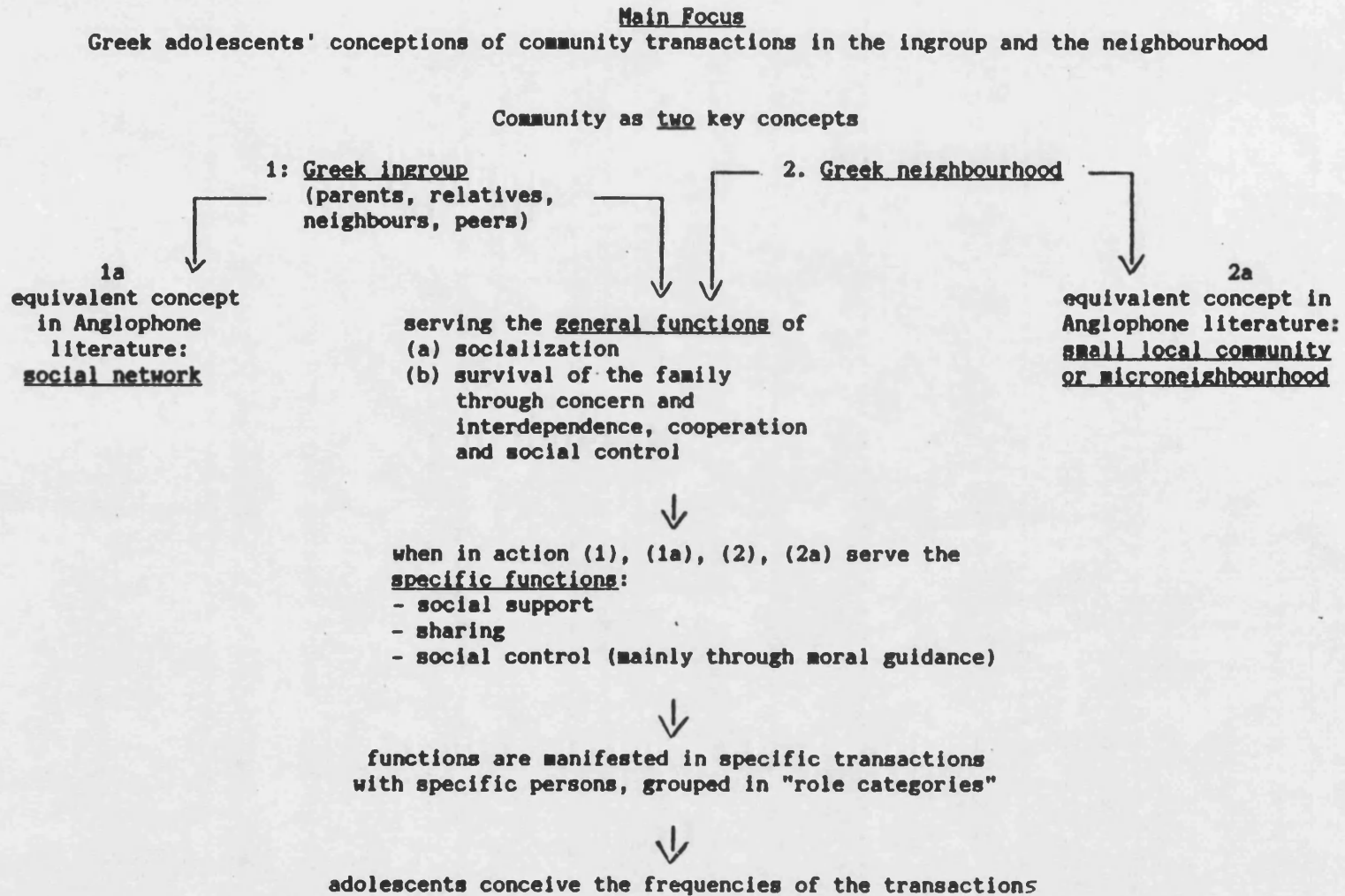
In this project, the focus is on Greek adolescent's conceptions: (a) of his social network - the Greek ingroup, in transaction with him, and (b) of the transactions of others in his neighbourhood, in this case the adolescent being in an observer's position.

The main assumption is that those conceptions are subjected to the rapid social change Greece is undergoing. It is taken for granted that community at all levels -society, town, village, ingroup, neighbourhood- has been found by the existing Greek literature to be subjected to social change.

In this project, variations in the adolescents' conceptions of community transactions are explored, using, as our main measure of social change, different milieux.

Such a focus stems from my interest in exploring an assumption implied but not explored in the Greek literature; according to this assumption between on the one hand sociological changes in the structure, functions and needs of the neighbourhood and the ingroup and on the other hand changes in the people's psychosocial

Figure 6.2.: The model.



characteristics (behaviours, child-rearing practices, self-concepts), there are changes in the people's conceptions (or conceptual systems) in their own minds of how those two "communities"-ingroup and neighbourhood function for them.

The individual and especially the adolescent's conception of what his immediate human environment means for him as regards social support, sharing and social control, becomes of outmost importance, if we consider the fact that the adolescent draws from his subjective reality, from the way he himself constructs reality, in order to orient himself in life.

Those conceptions can thus be considered as primary assets of social support and socialization.

Our focus centers on:

(a) adolescents' conceptions of their transactions with their own ingroup members (grouped in role categories)

(b) adolescents' conceptions of others transacting in their neighbourhood

(c) adolescents' ideal conceptions of others transacting in their neighbourhood.

How the project goes further than the existing Greek literature

This project has developed from the work of the Vassiliou "school of thought", its approach characterized by constructivism and the General Systems Theory.

The strand of this research project was taken from the point where the Vassiliou school, by studying manifestations of rapid social change in Greece, had located changes in different milieux in the structure, the functions and the needs of the small local community as well as changes in the ingroups' objective and in who decides the ingroups' membership.

However, until now, the concepts "small local community" and "ingroup" had been explored in Greece only in terms of their nature, purpose and general functions, already mentioned in section 6.2 and as shown in Figure 6.1. This project is going further than the existing Greek literature in that both the "small local community" and the "ingroup", are defined operationally and are explored in terms of functions, transactions and role categories.

In this way it becomes feasible to explore the adolescents' conceptions as regards who serves what function in the adolescent's ingroup and as regards others transacting in his neighbourhood.

In two more ways this project is developing further than the existing Greek literature.

First the concept "Greek ingroup members" is conceptually clarified and operationalized in terms of specific role categories, thus becoming measurable.

Second, the two key concepts, the small local community at the level of the neighbourhood and the Greek ingroup, are conceptualized and operationalized in terms of the specific functions they have in common with their equivalent concepts in the Anglophone literature; the small neighbourhood or microneighbourhood and the social network respectively. They are in this way, placed within the Anglophone literature of their equivalent concepts.

Regarding the relevance of the model of this project to the recent, conceptual, social psychological development in Greece we note the following: Although this project has not evolved to build on or test Katakis' recent conceptual developments,' since it was designed before they were fully developed, (see Chapter One), nevertheless, it can be located in her conceptual framework in two

ways.

First, our focus can be located in Katakis' Self Referential Conceptual System (see Figure 1.1 and Katakis 1990(a)) and specifically the last two "cognitive emotional dynamic structures", the "situation-specific cognitions" and the "roles", corresponding to our "community transactions" and our "role categories", respectively.

Second, our interest in social change, places the project within Katakis' Three Ecotheories Model (see Chapter One); our focus on the adolescents' varied conceptions in milieux different in social change, brings us close to the three main phases of societies, the agricultural, the industrial and the post industrial or information era, which according to Katakis' model, correspond to three main forms of family life, traditional-rural, industrial-nuclear and information-transactional.

As a final remark, we note that it has become eventually feasible to develop such measures which have permitted the use of a large sample, a method needed but not often used in the Vassiliou school, for reasons explained in Section 6.1.

6.5. The research design

Community is a very broad concept as has been shown in Chapter Two. From this concept I have chosen transactions as manifestations of functions, served by community in action, as shown in Section 6.4 (The model).

Community in action means various social units in action, such as the ones chosen in this project. The local community at the level of the small neighbourhood is the equivalent of the Greek neighbourhood; the individual's social network is the equivalent of

the Greek ingroup which consists of those persons most close to the individual -parents, siblings, other relatives, peers etc.

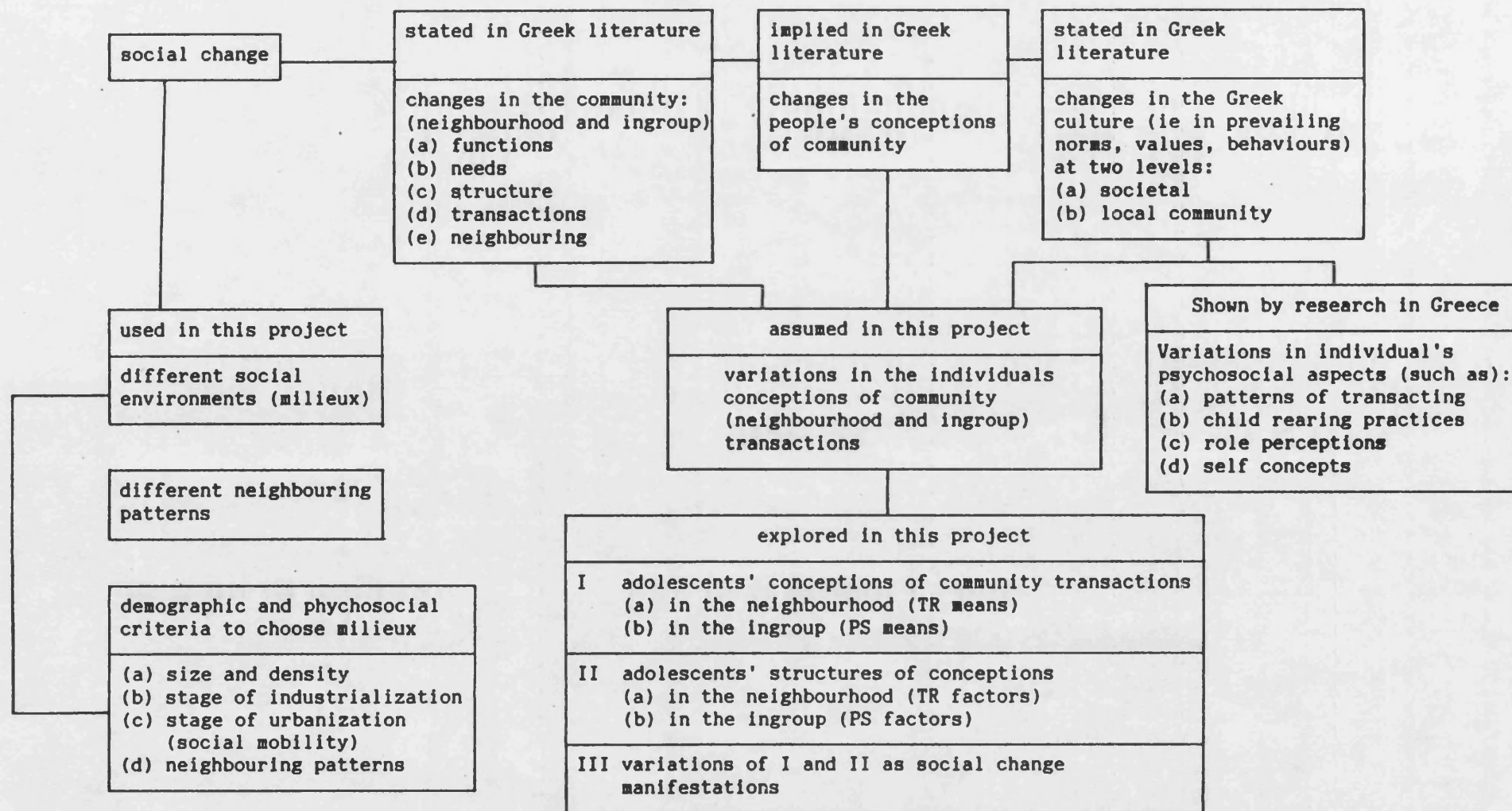
As already shown in our model, in Greece, the individual's ingroup and his neighbourhood - both as social units of the community in action, serve the functions of social support, sharing and social control through moral guidance, much as the social network and the small local community do so, as shown in the Anglophone literature.

This is taken for granted in this project. What is also taken for granted and should be stressed, is that in this project, I am working within a particular definition of community and of ingroup, based on the Greek tradition, history and social psychological literature.

For the presentation of our design, we follow Figure 6.3. Social change is our starting point. It has been found by the Greek literature that social change is associated with changes in the local and non-local community; in its functions, needs, structure, transactions. It has also been found that those changes in the community, specifically in the neighbourhood and the ingroup, are associated with changes in the Greek culture (norms, values, behaviours). Social psychological research in Greece has shown those changes to be manifested in people's patterns of relating, child rearing practices, role perceptions, self concepts.

However, as already mentioned in the previous section, there is an assumption implied in the Greek literature but not yet explored; that between on the one hand, sociological changes in the structure, functions and needs of the neighbourhood and the ingroup, and on the other hand changes in the Greek culture and the people's psychosocial characteristics, (behaviours, child-rearing, practices etc.) there are changes in the people's conceptions, in

Figure 6.3.: The research design



their own minds, of how those two "communities"-ingroup and neighbourhood function for them.

To explore this, i.e. people's and specifically adolescents' conceptions of their community functions, as well as changes in them as social change manifestations, two measures of social change were operationalized; first, different milieux with specific demographic and psychosocial criteria, and second different neighbouring patterns operationalized as living proximity of relatives."

The major question of this project asks "what is the image of the functions of the ingroup and of the neighbourhood, in the adolescents' minds" and more specifically "how often are those functions, -manifested in specific transactions- conceived by the adolescents as actually being served, that is as occurring frequently in the ingroup and in the neighbourhood; moreover "how often adolescents desire that those transactions should ideally occur in the neighbourhood".

To explore this question two questionnaires were constructed. The first purported to measure the adolescents' experiences of transacting with their ingroup members, and the second purported to measure the adolescents' perceptions and desires, of the others' transacting in the neighbourhood.

To measure adolescents' conceptions of the functions served by the Greek ingroup, I extracted fourteen transactions from those functions and seventeen role categories from the possible ingroup members. The questionnaire was labelled PS. (see Appendix Two).

To measure adolescents' conceptions of the functions served by the neighbourhood, I extracted eight transactions from those functions and six role categories from the possible groupings of the neighbourhood inhabitants. This questionnaire was labelled TR

(see Appendix Two).

What is directly measured through those two questionnaires, is the simple frequency. That is, three specific questions are asked, derived from the main one.

(1) How often, through which specific transaction and with which role category of the ingroup members are those functions experienced by adolescents as being served?

(2) How often, through which specific transaction and with which role-category of the neighbourhood inhabitants, are those functions:

(a) perceived as being served by the neighbourhood?

(b) conceived as should ideally be served by the neighbourhood?

(3) What variations in all the conceptions in (1) and (2) exist:

(a) among three milieux different in our social change criteria?

(b) between those with at least one relative in the town and those with none?

(c) between the two sexes?

It should be added here, that social change is not being measured in this project. We are looking at certain manifestations of social change, first as it is revealed in three milieux different according to certain demographic and psychosocial criteria, second as it is revealed in two different neighbouring patterns with relatives.

There is no assumption of causality in what is being explored. We are looking at manifestations of social change and what we can finally demonstrate is different conceptions of community transactions as manifestations of social change.

However, there have been certain other questions asked, which can only be answered if the data are analyzed at another level.

Those questions are:

(1) What are the structures of adolescents' conceptions both of ingroup and of neighbourhood transactions?

(2) What variations exist in those structures as social change manifestations?

To answer those questions, we are drawing out from the data a structural analysis of those conceptions, by doing factor analysis. In this way we can look not merely at the adolescents' conceptions as provided directly by the data on frequencies; we can look as well at the structure of their conceptions.

Thus factor analysis provided the means to show how those conceptions interrelate with each other (see Table 6.1 for the foci dimensions, measures of analysis used and types of ingroup derived).

We note that from this point, we introduce the terms "tentative ingroup" and "derived ingroup" to make the distinction between the ingroup that we have operationalized in order to be measured -which we shall call from this point on "tentative ingroup", and the ingroup which emerged from the analysis. The latter we shall call "derived ingroup".

In sum we deal with four explorations. The first two are first the mapping of those conceptions based on the actually conceived frequency of occurrence of each transaction with each role category, and second, the exploration of variations of those frequencies in the three different milieux.

Those two explorations have to do with our initial foci; that is we are taking the directly measured conceived frequencies, and we are looking at conceptions provided by those frequencies.

The second two explorations concern the structure of conceptions. They are to be drawn through a structural analysis of

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Main dependent variables	Focus of measurement	Dimension explored	Measures used	Type of analysis	Group derived
I.- adolescent's EXPERIENCES of transactions with their in-group members (in role categories)	1: frequencies of conceptions a) freq. of experiences b) variations of freq. among three milieus	Real	Questionnaire P 5 11 to 14	means of t tests 1a of I.	"derived in-group of frequencies" or "actual in-group"
	2: structures of conceptions a) structure of each transaction (in terms of role categories) for all milieus together b) quantitative comparisons for: i : milieu ii : local Proximity iii : sex c) structure of each role category for each milieu separately d) qualitative comparisons	Real	means of P.C. 1a of I. Factor Analysis factors of 2a of I. Analysis	Means of P.C. 1a of I. Factor Analysis	"derived in-group of structures" (in units)
II.- adolescent's PERCEPTIONS of others' transactions in his/her neighbourhood	1: frequencies of conceptions a) freq. of Perceptions b) variations of frequ. among three milieus	Real	Questionnaire T R 11a to 8a	means 1a of II	"derived in-group of frequencies of others in the neighbourhood" or "actual in-group of others"
	2: structures of conceptions a) structure of each role category for all milieus together b) quantitative comparisons for: i : milieu ii : local Proximity of relatives iii : sex	Real	means of P.C. 1a of III Factor Analysis factors of 2a of II.	Means of P.C. 1a of III Factor Analysis Multiple Regression of 2a of II.	-
III.- adolescent's IDEAL conceptions of others' transactions in his/her neighbourhood	1: frequencies of conceptions a) frequencies of ideal conceptions b) variations of ideal frequencies among three milieus	Ideal	TR 11b to 8b	means 1b of I	"derived in-group of ideal frequencies of others in the neighbourhood" or "ideal in-group of others"
	2: structures of ideal conceptions a) structure of each role category for all milieus together b) quantitative comparisons for: i : milieu ii : local Proximity of relatives iii : sex	Ideal	means of for all 1a of milieus III together factors of 2a by 2b of III	Princip. Compon. Factor Analysis Multiple Regression Analysis	-

the frequency of conceptions.

Thus first we map the structures -of each transaction and of each role category separately; second we do the exploration of variations as social change manifestation.

It is reiterated that, for the structure of transactions, our exploration of variations is done quantitatively, while for the structure of roles, it is done qualitatively.

6.6. The key concepts as derived from the model

6.6.1. The transactions: (a) of the adolescents' tentative ingroup and (b) of the others in the neighbourhood

As shown both in the Anglophone and the Greek literature, community serves certain functions common to those served by the social network and the Greek ingroup.

To explore community in action in terms of functions did not seem feasible, since those functions are quite general and abstract. They had to be differentiated conceptually, and defined concretely in terms of specific transactions encountered in the literature.

So we introduced in this project the concept "transactions" to represent and reflect all those functions referred to in the literature with a multiplicity of terms, such as "neighbouring" in Community Psychology and Community Sociology, as "supportive functions" in Social Network Analysis, or as "socialization" and "social support" in various Community studies in Sociology, or in the Greek literature as "concern", "interdependence", "give and take" or "socialization".

Transactions such as "helping in crises", "borrowing", "entertaining together", "doing things together", served to make

the initial list of transactions that derived from the literature review, reflecting functions served by the social network, the Greek ingroup, the small local community Anglophone or Greek (see Chapter Two, Three and Five).

Since the concepts on focus were two, ie the Greek ingroup and the neighbourhood (see the Model: Figure 6.2), it soon became obvious that in the operationalization, two different processes should take place, the first operationalizing transactions reflecting the functions of the adolescents' ingroup in action, and the second operationalizing transactions reflecting the adolescents' neighbourhood in action. In the latter case, the adolescent would be an observer.

6.6.2. The members of the adolescents' "tentative ingroup"

In this subsection, although devoted to the conceptual clarification and eventual definition of the adolescents' ingroup members, the term adopted is "social network" when refering to the Anglophone literature and "ingroup" when refering to the Greek literature. "Tentative ingroup" is used when refering to our measure since our aim is to illustrate clearly the conceptual contributions of each literature for the operational definition of the adolescents' ingroup members.

In the sections devoted to the social network, (see Chapter Three), I discussed certain definitions of this concept, such as for example Wellman's "a set of nodes (e.g. persons) connected by a set of ties" (1981: 173) or the distinction by Eckenrode and Gore (1981) between potential and actual social network and between formal and informal, or the criteria for social network membership mentioned by Mitchell and Trickett (1980).

In my operationalization of the "tentative Greek ingroup" I

have followed to an extent the terms used in the relevant literature cited; the social network consisting of persons, common in all people's social networks was decided to be our focus, or else the "informal" social network according to Eckenrode and Gore (1980). Every person can be assumed to have a family, whatever its type, and relatives, whatever their number, and can be considered as living in a kind of neighbourhood, as well as of having a number of friends or at least acquaintances. On the other hand, a "formal" social network, consists of persons representing groups in which the individual can more or less choose or not to belong, such as in an association.

In our case, the adolescents' tentative ingroup consists of the family members, the relatives, the peers encountered mainly but not necessarily at school or in the neighbourhood, and a few adults such as teachers, neighbours and friends. The "informal" social network -ingroup in our case- has been chosen, because it is our belief that any attempt to explore functions of a transactional nature associated with the ingroup, should start from knowledge about the functioning of those "institutions" or social units which are common to all, before considering any "formal" ones.

The adolescents' tentative ingroup, consists for the purposes of this project, of role categories such as "father", "mother", "siblings", "relatives", "peers", "adult friends". It seems that this way of exploring the Greek ingroup and its functions is very close to what Wellman defines as the exploration of ties. Although it is not only supportive functions that are explored, it seems that Wellman's position fits our definition of the ingroup in terms of role-categories; he states that "by looking at a broad range of ties, we more accurately treat support as a contingency rather than a fixed relationship. We cannot freeze ties in aspic as supportive

or non-supportive, whatever cross-sectional ties we take from an individual's life. The contents of ties change overtime, as socially and physically mobile persons slough off old ties, gain new ones, and transform existing relationships" (1981: 180).

So, by defining the concept of tentative Greek ingroup in terms of role categories of persons, we consider it as being of a dynamic nature. We do not view it as consisting of fixed persons for fixed transactions, but instead, of consisting of any number of persons from each role category with whom the individual feels most close in relation to each particular function of relating. Any change or shift of specific persons over time is both "free" to happen and not ignored, in that it is taken into account. Except for the criterion of flexibility regarding the ingroup membership, three more criteria were considered. Our main concern has been to focus on what Gottlieb (1985) refers to as "communal" type of social network relationships in contrast to the "exchange" type (see section 3.1.5). The former type is close to the Greek ingroup's meaning emphasizing affect concern and interdependence. One criterion concerned the time period investigated; it was decided that this project should cover the last three years of the adolescents' life-time. This period is recent enough for the adolescent to recollect his/her experiences and wide enough to make room for the element of "communal responsiveness" characterizing the "communal" relationships.

The methodology did not require the adolescents to count how many times something had happened with a specific person, in a specific range of time. Instead, they were asked to estimate approximately (ie always, very often, sometimes etc). Another criterion elicited the adolescents' experiences of their relations with their ingroup or in Gottlieb's terms (1985), with their

"communal" social network. This criterion involved the adolescent selecting a specific person among those belonging to a specific role category, to answer each specific item. The adolescent chose for each item, that person from each role-category with whom the specific transaction described in the item occurs most often, whenever they meet, even if they meet rarely. Our focus is on what we could call as "intensity" of a specific tie, not on the tie with the person most frequently met with the adolescent. Our interest is whether the function measured by each item, is experienced to occur in relation with at least one member of each role category, ie whether each role category is experienced as supplying through at least one of its members, the fulfillment or meeting of the function reflected in each item.

A last criterion is the distinction between "potential" and "actual" social network (Eckenrode and Gore 1981) or "enacted" social network (Gottlieb 1985). It should be noted that much literature discusses this distinction (for example Procidano and Heller, 1983; Barrera et al., 1981). In our definition of ingroup members, it is the adolescents' experience of "enacted" transactions which is explored, not any potentiality or wish -except in the case of ideal neighbourhood. In this way, the ingroup as the social network, is also clearly distinguished from "reference groups" which according to Brittain (1968) are defined as psychological phenomena, as a frame of reference, not presupposing actual membership. By the four criteria presented so far, we have thus drawn a definition of the social network which is very close to the meaning of the Greek ingroup. As defined in sections 1.1. and 5.3.1. the Greek ingroup is flexible, its members being defined by reciprocal concern and interdependence.

6.6.3. The role-categories in the neighbourhood

To define the neighbourhood inhabitants in terms of role categories that would be close to the Greek ingroup, first we used the Anglophone and the Greek literature. The role categories encountered, especially in studies on the functions of the local community as well as in Anthropological, Sociological and Community Psychological studies, were mainly "neighbours", "friends" and "relatives", but also "colleagues", "compatriots" and those belonging to the same associations, political parties etc. whom we have called "common affiliators" (see for example Mogeys 1956, Hauser 1976, Roberts 1978, Mitchell and Trickett 1980, Young and Ferguson 1979, Hallman 1984). Those role categories were also encountered in the Greek literature on the Greek ingroup and on the patterns of social networking in Greece (see for example Doumanis 1983, Kataki 1984).

6.7. The necessity of the pilots; the key concepts as operationalized through them

To formulate the research design, two main processes were necessary; first, conceptual clarification and eventual-operationalization of the key concepts, and second methodological clarification.

The first process was based to a large extent on the relevant Greek and Anglophone literature as already shown in Section 6.3. However, we had to go further and make sure that the concepts of the project would be elaborate enough to represent Greece of the Eighties; moreover that they would be meaningful to Greek adolescents without losing their relevance to their equivalent Anglophone concepts.

For the above mentioned purposes to be served, it became necessary to conduct twelve (12) pilots and three (3) preliminary studies which have served in more than one specific ways. They have guided the conceptualization of the main issues of the project they have contributed to the conceptual clarification of the key concepts and have enabled me to locate in the Greek context the functions of the ingroup and of the neighbourhood (see Table 6.2).

In the process of conceptual clarification which eventually led to the operationalization of concepts, the main and crucial pilot of the project, has been Pilot Three. For that reason, it is presented separately in more detail in the next chapter, devoted to the milieux selected for the sampling.

On the other hand, the methodological use of pilots, its basic purpose being to refine the measures, is presented in the Chapter on Methodology.

6.7.1. The transactions of the adolescents' tentative ingroup

The adolescents' ingroup transactions, have been operationalized into fourteen items reflecting the functions which according to the literature, are served by the social network and the Greek ingroup (see also Figure 6.2).

In the process of operationally defining the adolescents' tentative ingroup transactions, special consideration was given to avoid a number of pitfalls, usually encountered in social network analysis, such as not clearly differentiating the functions. We have also tried to define those transactions so as to represent as closely as possible, Greek patterns of transacting.

The initial main functions of social support, sharing and social control through moral guidance, were conceptually clarified further, mainly through Pilots 3,4 and 6a, and through the

Table 6.2: Pilots (1 to 12) and Preliminary Studies (1 to 3) conducted for
----- variable-refining and measure-constructing

Pilot #	s's	measure	theme	n	n	s's	data	ref/cn	in
				total	by	age	collected	appendix	
					sex		in		
1a	Elefsina	sentence completion	Primary concepts (family, town, etc)	137	119m	17-12	Jan. 1978	rpt	Plt 1a
1b	Elefsina	sentence completion	same as above	160	135m	17-14	Jul. 1979	-	
2a	Elefsina	open questions	self concept & map/t concepts (life, marriage)	166	133m	115	Apr. 1981	-	
2b	Elefsina	essay	'my life'	166	133m	115	Apr. 1981	-	
2c	Elefsina	drawings	self doing smth, self achv. smth, self in 10 years	115	133m	115	Apr. 1981	-	
2d	Elefsina	interview	my town, ideal place	18	14m	115	Apr. 1981	-	
2e	Kaparelli	open questions	see above, Pilot 2a	128	113m	115	May, 1981	-	
3	Elefsina	interview	neighb/d life of Elefsina	127	113m	115-60	Jan. 1982	rpt	Plt 3
4	Elefsina	group discussion	my real & the ideal neighb/d	128	12 gr. m16-13	117	Jul. 1982	rpt	Plt 4
5	Elefsina	group	'a very nice neighbourhood'	180	16 gr. m16-13	117	Jul. 1982	-	
6	Koryda-tilos	question	source (social network unit) of best friend	127	112m	113	May, 1983	rpt	Plt 6
6a	Illossia	open questions	neighb/d, quarter def/on, id/l place	124	113m	115	Sept 1983	rpt	Plt 6a
7	Illossia	TR, CR	others' relating first formal/ty char/cs	145	122m	115	Sept 1983	rpt	Plt 7
8	Metaxou	group	char/cs, needs & rgio, discussion	114	16m	114-17	Febr 1984	-	
9	Illossia	PS, first form	adol/ts' relating with soc. network	145	122m	115	Febr 1984	-	
10	Metaxou	TR, CR	see above, Plt 7	114	16m	114-17	Febr 1984	rpt	Plt 10
11	Metaxou	PS, final form	adol/ts' relating with soc. network	114	16m	114-17	Febr 1984	rpt	Plt 11
12	Peristeri	group	feedback on TR	128	113m	115	Febr 1986	-	
Pr1	Peristeri	interview	(a) neighb/d life, (b) questions	110	15m	115-50	Apr 1985	-	
2	Villages	interview	social change of samPl	17	14m	115-60	Apr 1985	-	
3	Athens	interview		113	17m	114-55	Apr 1985	-	
	Metr. Area				16f				

Preliminary Studies, and they were spread into more functions (see Figure 6.4). Through the literature and the pilots, each of those functions, eventually, came out to be represented by one or more transactions. Most transactions were selected from the pool provided mainly by Pilot Three (see Figure 6.4). Yet some were also selected from the literature on adolescence so as to be relevant to this age group. For example, three transactions were drawn from studies on relations between adolescents, and their parents and peers. Two refer to the trust, to confide one's secrets (Young and Ferguson 1979, Coleman 1980); the third refers to other person's integrity as experienced by the adolescent, thus measuring an attitude pertaining to the process of modeling and identification (Danziger 1978, Coleman 1980). This process is presented in the Greek literature, as the function of social control through moral guidance.

In Figure 6.5, the right list consists of the transactions finally chosen; the wording is approximate to the corresponding items in the questionnaire labelled PS, purported to measure the adolescents' experience with their own tentative ingroup members.

Figure 6.4.: The transactions reflecting the functions served by the family, the social network, the Greek ingroup and the Greek neighbourhood.

- recognizing and greeting each other when meeting by chance
- entertaining together
- having common interests
- doing various things together, cooperating
- being guided as to what is right or wrong
- respecting the others' opinion about one's self
- choosing the other as the ideal person - the person of integrity
- receiving help in everyday minor difficulties
- receiving help and support in crises situations
- having confidence to share own secrets
- giving help in everyday minor difficulties
- giving help and support in crises situations
- considered confidential for the others' confiding to him/her
- giving and receiving -on a mutual basis- help, support and confidence.

Figure 6.5.: The transactions and their corresponding items, chosen for the adolescents' ingroup measure (PS)

<u>functions explored by the questionnaire PS:</u>	<u>-items</u> (numbers in brackets, indicate the number of the question in the questionnaire)
giving casual support:	-(the ad/t) helping the other in everyday difficulties (9)
receiving casual support:	-(the ad/t) being helped by the other in everyday difficulties (5)
giving support in crises:	-(the ad/t) standing by the other in a difficult moment (10)
receiving support in crises:	-(the ad/t) receiving support in a difficult moment (6)
being confided:	-(the ad/t) being trusted to be confided with the other's secrets (11)
confiding (the other):	-(the ad/t) trusting the other, to confide his/her secrets (7)
guidance-respect:	(a)-(the ad/t) considering the other person of integrity (8) (b)-(the ad/t) trusting the other to show him/her right and wrong (2) (c)-(the ad/t) considering the other's opinion on him/her (4)
sharing:	(a)-(the ad/t) doing tasks with the other (1) (b)-(the ad/t) having common interests with the other (3) (c)-(the ad/t) entertaining with the other (13)
social recognition: (in the form of greeting)	-greeting when meeting by change (14)
"anchor" item:	-(the ad/t) considering the other as a very good friend (12)

6.7.2. The members of the adolescents' tentative ingroup

The members of the adolescents' tentative ingroup have been operationalized into seventeen role categories, grouped in three units: a) parents, siblings and relatives, b) peers, c) other significant adults.

According to the definition in terms of role categories, the tentative ingroup is not viewed as a unified unit. The specific person that the adolescents may recall as transacting with, can be different for each transaction and can also be either locally or non-locally confined. The unit of peers is divided into friends, fellow-students, neighbours and their overlapping categories; partially such is the case as well in the unit of other adults (see Figure 6.6). As shown in the preceeding sub-section the operationalization of the adolescents' tentative ingroup members was almost complete in the process of literature review. However, Pilot Three especially, but also pilots 4 and 6, have facilitated the operationalization in that except verifying the members encountered in the literature, they also provided certain role categories such as god-father, or cousin, relevant to the Greek culture.

In figure 6.7 is the list of the members of the adolescents' tentative ingroup, grouped in three units, ie the family members and the (close) relatives, or else the extended family, the peers and other adults.

These units have been formulated by us thus comprising "tentative" units of the "tentative" ingroup.

The transactions in the neighbourhood and the role categories of its habitants

The adolescents' neighbourhood transactions, have been operationalized into eight items reflecting the functions which

Figure 6.6.: The units and the role categories of the tentative ingroup explored by measure PS

Family members and relatives

father
 mother
 sister, brother
 grand father, grand mother
 uncle, aunte, god father, god mother
 cousin

Peers, from 13 to 19 years old

someone who is and a neighbour, and a fellow-student, and a friend¹
 someone who is both a neighbour and a fellow-student¹
 someone who is both a neighbour and a friend¹
 someone who is both a fellow-student and a friend¹
 someone who is only a neighbour
 someone who is only a fellow-student
 someone who is only a friend

Adults, 19 years old and above

teacher
 someone who is both a neighbour and a friend
 someone who is only a neighbour
 someone who is only a friend

1. note: Those somehow awkward categories, were considered necessary, in order to avoid undetected overlapping of persons and role-categories.

Figure 6.7.: functions and their corresponding transactions as items in the measure on the adolescents' perception of others' transacting in the neighbourhood (TR)

<u>functions explored</u>	<u>Items</u> (numbers in brackets, indicate the number of the question, in the questionnaire)
social recognition (in the form of greeting):	-saying good morning (1)
casual support:	-leisure visits for coffee, or in name-days (2) -borrowing small things (5)
sharing entertainment:	(a)-entertaining together in family feasts and celebrations (3) (b)-going out for a tavern or cinema (4)
casual support:	-borrowing small things (5)
support in crises:	-give a hand in crises situations (6)
social control:	-consider the others' opinion (7)
outgroup types of relating:	-gossip, misunderstanding, quarreling (8)

according to the literature are served by the-small local community in action. Those functions and their corresponding transactions are listed in Figure 6.7. The level decided to be explored has been the micro-neighbourhood.

Although most transactions were derived mainly from the literature on "neighbouring", there was a need to elicit more items as well as to modify their wording so that it would represent the Greek context. For these purposes Pilots 2d, 3, 4 and 5 were used.

The initial item pool, consisted of an original list of eighteen categories which included transactions in addition to social, cultural and physical characteristics, that were considered by the samples of the pilots as criteria for active community life at the levels of the neighbourhood and the quarter.

Since the focus of the project is the transactions, the final list of the items (Figure 6.7) consisted of transactions common to the Anglophone literature and to the Greek culture and associated with the small local community, even up to the present, by Greeks of various ages.

As already stated the final role-categories that the inhabitants of the adolescents' neighbourhood were classified into, have been "neighbours", "relatives", "friends", "colleagues", "compatriots" and "common affiliators".

Those role categories were already encountered in the Anglophone and Greek literature. However, we used Pilots 3 and 4 to verify these categories and to acquire any hints regarding their importance by the samples of the pilots. For example the role category "compatriots", ie persons from the same place of origin, emerged in Pilot 3, and it was shown to be important mainly for the Elefsinians interviewed. The role categories colleagues and "common affiliators" emerged mainly by the adolescents of Pilot 3, and

those of the preliminary studies in Peristeri.

6.7.3. Social change

The measures of social change were finally decided to be two. First the different milieux and second the residential proximity of relatives.

To end up with those two measures, a long process of conceptual clarification was required, especially for the former.

In the case of the first measure, ie the different milieux, to establish my criteria, I used the demographic and psychosocial criteria provided by the Anglophone and the Greek literature. Those were the urban-rural distinction and continuum, the size and population density, the non-industrial, industrial, post-industrial distinction and finally the patterns and particularities of the "neighbouring" or "transacting" of the inhabitants, relevant to the above distinctions.

However, it was necessary to conduct certain pilots so as to check how those criteria would apply to and be modified by the Greek context of the Eighties. The pilots used to check this, were Pilot 3 mainly, but also 2a and 2e (see Table 6.2) and Preliminary Studies 1, 2 and 3.

The final criteria drawn both from literature and pilot work, were the size and density of a specific area, town and village in our case, the stage of urbanization and industrialization of the area and the phenomenon of social mobility and especially of internal migration usually associated with them; finally the patterns of transacting between the inhabitants, most of them related to the Greek culture and especially to the phenomenon of internal migration.

From this last criterion, others were derived; the homogeneity

of the inhabitants due to their origin (presence of "compatriots") and to their socioeconomic level; also the ekistic structure of the locality, including culture and shopping resources, coupled with neighbouring patterns such as availability for the children to play in the streets or in the open.

Regarding the second social change measure, the "local proximity of relatives", a distinction was made between families with at least one relative in local proximity, ie within the same village or town of residence and that of families with no relatives in this local proximity. The presence of relatives is one of the six dimensions Keller (1968) identified for neighbourhood (ie wider neighbourhood or quarter) potential. Moreover this latter operational definition of "extended family" is in tune with the Greek culture as it pertains to the flexible nature of one's ingroup (see Chapter Five).

It should be pointed out that this measure of social change has been the second of the two initial operational definitions of the concept "extended family". According to the first, the more or less standard sociological one, a person is considered to live amongst one's extended family when at least one of his relatives shares the same household with this person. However, this definition was eventually abandoned since no variations were found in the main results in relation to it.

6.7.4. The social change criteria, as the rationales behind sampling

As our first and main measure of social change, three milieux were finally chosen, according to the criteria mentioned above, to facilitate comparisons between the rural and the urban dimension, even though no classic rural-urban typology was used.

This is because studies show that what are frequently considered criteria of "rural-urban" in fact co-exist in communities or societies (Breeze, 1966; Simic, 1973; Jones, 1976; Halpern, 1975; Graves and Graves, 1976). Secondly, Dewey found no consensus among authors with regard to the criteria for distinguishing rural and urban elements (1960).

The criteria for social change used in this study differentiated three types of communities, which assume three different stages in the social change continuum, and possibly three positions on the "real but relatively unimportant" (ibid) rural-urban continuum.

The eventual decision as to the sample, came from pilots which clarified the social change criteria and the operational definitions of community.

First it was decided that all the subjects of the project, male and female, fifteen year-old adolescents, should have been born or raised since at least their fifth year, in the neighbourhood of their present residence, and thus they would be considered as "natives". As found in HUCO (1980), adults need five to eight years to establish relations with neighbours.

The three milieux selected for the sample were Elefsina, Peristeri and eight rural villages. The three groups served as comparison and control for each other. If we consider Elefsina as the experimental group, the two other milieux represent extremes in the continuum of social change and presumably in community life. Peristeri represents the maximum social change and the rural villages the minimum social change. Elefsina represents the community in transition.

Elefsina, our town of focus, offers conditions for human transactions because it is not densely populated and because its

internal migrants share a common origin, serving as support systems for each other (see Table 6.3). It was decided to take the whole population of the fifteen year-olds going to high-school, males and females, that could meet our criterion of "nativeness" estimated to be about 250 (for detailed characteristics of Elefsina, see next Chapter).

In Peristeri, the area chosen was to be densely populated and characterized by the least homogeneity among its inhabitants as regards their place of origin. Population density and heterogeneity of the inhabitants are among the characteristics of the urban cities considered to contribute to alienation (Mann, 1978; Nikolaidis, 1976). We assume that this heterogeneity concerns aspects important to that particular culture, for example social class in the States, common origin in Greece. Subjects from the urban control group should be selected among those living in neighbourhoods in and around the center of the town, thus assuming them to be in close and frequent contact with all aspects of modernization, from traffic in the streets to increased cultural opportunities (as suggested by the HUCO study, 1980).

Most of the internal migrants of Peristeri are at least second generation internal migrants having come either from Crete or Messinia, but they are no longer living in groups of compatriots in the same quarters, let alone neighbourhoods. Moreover, there are no indications that those two particular sets of compatriots constitute supportive systems as in Elefsina. Further internal migrants have come from other places all over Greece. We have assumed that the quarters of the centre of Peristeri represent an urban environment characterising the highest population density and the most heterogeneity of origin of its inhabitants. There are certain limitations imposed by our decision

to keep the type of occupation and the educational level similar in the areas chosen for our sample; we have assumed Peristeri to be among the urban areas most closely reflecting the two criteria mentioned above, but only among communities whose inhabitants are predominantly workers and graduates of the elementary school.

A remote rural area was selected as a contrasting sample. It was decided to choose the most remote rural villages of Beotia, a prefecture adjacent the prefecture of Attika, to which Elefsina and Peristeri belong, since no really remote village was found to exist in the prefecture of Attika.

Those villages of Beotia, had no industries nearby. Villages in which more than half of the male population was working in industries were excluded, because of the possible transitional nature of their culture, their values, or their way of living. The relevant literature and some informal pilots in "industrialized" villages seem to suggest this possibility (see also Chapter Two). To fulfil the requirements of the study, the predominant occupation should be farmers and loggers, while their educational level should be the same with the rest of the sample.

The subjects from the rural control group consisted of all the fifteen year-old males and females going to the third grade of the high-school.

To sum up on the criteria used for the selection of the three milieux, their characteristics have been listed in Table 6.3.

In addition to characteristics which varied between the different milieux, there were some held constant in the study (see Table 6.4.).

Table 6.3.: The demographic characteristics of the communities of the sample

Elefsina	Peristeri	Villages
workers, graduates of the elementary school (most of the male working population)	same as Elefsina	farmers or stock breeders
low population density	high population density	low population density
medium city (in size) (25.000 pop.)	big city (in size) (200.000 pop.)	small villages (for pop. see Table 7.1)
homogeneity of origin within groups (migrants, natives) heterogeneity between groups (from various parts of Greece)	heterogeneity of origin	homogeneity of origin
industrialized area	post-industrialized area	non-industrialized area

Footnote: Time of duration of living, social and cultural similarity and compatible social standards, are among those mentioned by Keller (1968) as intervening variables of neighbouring.

Table 6.4.: The controlled variables which were kept constant

- age of subjects: 14 1/2 - 15 1/2
- school class : third grade of high-school
- type of school : state owned
- language : Greek
- religion : Greek Orthodox
- provenance : constant (all residents since at least their 5th year)

6.8. Aims and methods of analysis

Concerning the adolescents' experience of transactions with their tentative ingroup members, the assumption has been that there would be found variations among milieux different in our two measures of social change, that is different milieux and local living proximity of a relative; also between the two sexes.

Moreover, it has been assumed that within each milieu there would be differences, depending on the specific role category and on the specific transaction.

One major aim has thus been to explore how adolescents experience any of those assumed differences and thus reflect them in the way they experience and thus conceive their transacting with their tentative ingroup members.

Concerning the adolescents' perception and ideal conceptions of others' transacting in the neighbourhood, the assumption has been in this case too that there would be found variations according to our two social change measures.

Moreover, it has been assumed that within each milieu there would be differences, depending on the specific neighbourhood role category.

Another major aim has thus been to explore whether adolescents perceive as well as conceive ideally any of those assumed differences and thus reflect them in the way they perceive as well as conceive ideally the others' transacting among themselves in the neighbourhood.

As already mentioned in the section on the design, in this project we are measuring adolescents' conceptions of community transactions both directly and indirectly. Conceptions are measured directly by asking how often the adolescent experiences -in the

case of his ingroup, and perceives and desires ideally- in the case of his neighbourhood, transactions as taking place.

By this, the frequencies are measured, calculated by the means. To explore any variations among milieux, t tests of the means are used.

What is measured indirectly, is the structure of the conceptions measured by the frequencies. This structure is provided by Factor Analysis which shows how the conceptions interrelated with each other. It is thus a structural analysis of the conceptions which is drawn out from the frequencies.

Through different factor analyses, it has been possible to get at the underlying construction of both transactions and role categories, so as to examine the structure of each role category in terms of transactions. In addition to that, in the case of the adolescents' ingroup we have also examined the structure of each transaction in terms of role categories.

It should be noted here, that Factor Analysis has been widely used in Greek social psychological studies and especially within the Vassiliou school of thought (Triandis et al. 1972, Triandis 1988, Dragonas 1983, Georgas 1989, inter alia). Using similar types of analysis, makes the findings more effectively comparable.

To explore any variations in the structure of conceptions among the three milieux, between those with relatives in living proximity and those without, and between the two sexes, the method of Regression Analysis has been required (see Table 6.1 for the dependent variables, the dimensions, the foci and the types of analysis used in the project).

Note: Another concept has been operationalized -reciprocity, reflecting the functions: (a) support in difficulties, (b) casual help, (c) confiding, (d) greeting. Four couples of "reciprocal" items were taken such as "give support" - "receive support", Cramer's Analysis was used for data from frequencies.

CHAPTER 7: The communities-sources of the sample and the main pilot of the project.

7.1. Introducing the chapter

The selection of the areas of the sample, was based on our operationalized definition of social change and thus on the criteria used for this definition.

In the relevant section of the previous chapter, ie 6.7.4. as well as in section 8.3. of the following chapter, we present respectively the rationales for choosing the communities selected, and the sampling procedure. In this chapter we examine historical elements and brief accounts of the demographic, social and physical characteristics of each of the communities of the sample. Moreover, we present Pilot Three, the main pilot of the project. The reasons for presenting this information is first to illuminate the criteria used for our social change definition, as regards the selection of the specific areas chosen as sources of our sample. The second reason, is to transmit to the reader the particular "feeling" of each of the contexts in which our adolescents have grown up.

Elefsina's profile is longer than the other two, for three reasons.

First there is more information provided by the pilots; by being the town on focus, Elefsina has served as a field for the development of the research design. Second, various details were considered necessary to be included since in many respects, it has a complex character (see Pilot Three). Finally, there was adequate literature on this town, while Peristeri -the town of the urban sample- and the villages, are described on the basis of mainly personal communications and preliminary studies.

7.2. Elefsina

Elefsina's population is officially 20.320 (Population Census 1981) while according to the Population Census of 1971, it was 18.535. By officially we mean the number of citizens who vote in the town. So the real population including inhabitants who are citizens of other municipalities or communities, is estimated to be 25.000 to 30.000. It covers 5,9 thousand acres and its population density is 3,44 inhabitants per acre.

The town is not inhabited with uniform density, so some of its quarters are more densely populated than others. It is an industrial town, so there are many who work in the town and live in nearby villages or towns, or in Athens. The number of the workers in the various big and smaller industries of the area in and around Elefsina, called Triassio Pedio, amounts to 40.000.

It is a historic area well known from the Elefsinian Mysteries in ancient Greece, where the temple to goddess Demeter was sited. The relics of this temple are still a tourist attraction.

The first people to inhabit Elefsina were migrants initially from the north, "Arvanites", who in the 17th century, the later Byzantine times, came from the nearby mountain Kitheron, and built it from scratch. In successive wars it had been destroyed and its former inhabitants, "Arvanites" themselves too, had abandoned it.

The first area of the town to be inhabited is the present quarters of Centre, Agios Georgios and Paralia. The first industry of the town started functioning in 1875. Soon others followed, so that by 1907, its population was 2.370. In 1912, it became an autonomous, self-governed community. Its inhabitants stopped fishing and farming and started working in the factories, while the

flow of internal migrants from all over Greece had already started (Sfiroeras, 1985). By 1922, there was a flow of about two thousand refugees from Asia Minor (ibid). They inhabited an area about one kilometer or more from the centre, called since then "Synikismos" ie "Settlement", now called also Agii Apostoli. There, the refugees built their own small houses, and they remained a rather closed society for about twenty years. After world War Two, they started accepting marriages with non-refugees, and also started mixing socially with both the internal migrants and the natives (Pilot 3). The inhabitants are also described as having introduced habits and values as well as attitudes regarding for example the role of the women or patterns of entertainment (Sfiroeras, 1985).

The interplay of the sociocultural elements of the natives, of the refugees and of the constant flows of internal migrants makes Elefsina a town of a rather complex nature and certainly perplexing to the researcher. By 1951, the population was 11.190 and there were about twenty factories, in and around the town, even inside the area of the ancient relics. The internal migrants started living close to their compatriots -ie those from the same home-town, or home village-, in the same quarter, even in the same neighbourhood up until they got a mortgage for a house in the quarter "Workers' Houses", or collected some money so as to build their own house, usually at a quarter peripheral to the centre.

The flow of internal migrants intensified in the '60s and especially during the years of the military dictatorship (1967-1974) during which the *laisser-faire* industrialization of the area, reached its peak, and went on, up until the late '70s.

The internal migrants came from all over Greece, but from Crete, Pelloponissos and some of the islands such as Simi, they came in particular numbers. In 1967, the Greek inhabitants of a

whole village of Russia migrated to Elefsina and built a "settlement", a quarter east of the town which resembles a village rather than a quarter of a town, which is called "Pondii".

Since about the middle '70s internal migrants from northern Greece such as Mocedonia and Thrace, have migrated in considerable numbers. Some of them are Muslims, due to the proximity of their places of origin to the Turkish boundaries.

By 1982 in the area in and around Elefsina, that is the Thiassio Pedio, there were seven hundred factories, one hundred of which were big industries, such as manufacture of cement, refineries or ship-yards (Monacholias, 1982). During the '80s, there has been decline in the establishment of new industries; some industries have closed and new ones are no longer being established. In Elefsina, there has been an active movement by many of its inhabitants against the establishment of new industries, due to the fact that pollution of both air and sea, reached dangerous heights (Pirounakis, 1970, 1979, 1987; Levendis, 1979). Although the pollution at least of the sea had been obvious since 1937 (Sfiroeras 1985), it was during the late '70s and the early '80s that almost all the inhabitants realized it had become a social and health problem. Various research studies confirmed the fears of the Elefsinians regarding the danger to their health, and they achieved a few gradual changes in the dangerous and crucial situation the town is still facing (Mathioudaki 1984). Now there is a local unit owned by the Municipality, which measures the pollution of the town, and some industries have been obliged to install filters.

A source of social problems has been the use of the harbour of Elefsina, and consequently of the town itself, by soldiers of an American military base during the seven years of the military dictatorship. Many "cabarets" mushroomed in the town. Young

people started being attracted by the night-life and its "promises", and various quarrels, or cases of alcoholism and even drug addiction, worried the Elefsinians. There were campaigns and protest activity against both the American bases and the cabarets, particularly under the initiative of the then head-priest G. Pirounakis. Negative reaction by the inhabitants towards the base and the cabarets coupled with the change of the regime in 1974, influenced the closing down of the base in 1975 and then the cabarets in 1977.

Of the 25.000-30.000 real population of the Elefsina, two thirds are internal migrants and one third are natives, in Greek "dopii". This is an approximate estimation, since the older internal migrants are gradually considered -by the natives- as natives, due to marriages with natives, or to the fact that they are second-generation migrants (Pilot 3; Frangoulaki 1982). The natives are usually the owners of large pieces of land, and their type of occupation has been mostly related to the building enterprise. It should be noted that contrary to other towns with internal migrants, the majority of those who come to Elefsina wish to become its citizens, ie to vote in the town and not in their places of origin. During the decade of '80s migration had gradually diminished although there are still internal migrants coming mainly from Thrace.

Most of the economically active population, ie 70%, consists of carftsmen, laborers and operators of transport. 74.5% of the males of the age group 34-44 are in this occupational category; this is the group to which most of the fathers of our sample belong.

The educational level of 47,6% of the economically active population, and of 49% of the male age group 40-49 years of age

(for the sources used, see the section 8.3 on sampling procedure) is that of graduates of elementary school. Elefsina was found (Pilot 3) to be divided into fourteen smaller areas or quarters, each with a specific name, and each consisting of many small neighbourhoods - "immediate personal neighbourhoods" according to Hallman (1984). The boundaries of some quarters are diffused in the perceptions of some Elefsinians (Pilot 3); for example two quarters may be perceived as one quarter by one Elefsinian and not by another.

However, although the various areas or quarters of Elefsina are identified by specific names more than by specific boundaries, each can be said to have or at least to have had a distinctive identity. A brief profile of each is presented in Pilot Three, at the end of this chapter.

The phenomenon which we could call "in-town mobility" has been very common in Elefsina especially during the last fifteen or twenty years. Many inhabitants, both migrants and natives, have built new houses in another quarter of the town than that of their former residence. Since in almost all the quarters, there is this in-town mobility, the distinctive characteristics of the quarters (perhaps with the exception of Pondii) are gradually fading.

As discovered in Pilots 2 and 3, (see Table 6.2), the differences in the "give and take" among the town's inhabitants are not those that one might expect after considering the distinctive characteristics of the quarters mentioned above, such as for example the homogeneity as regards common origin, or the "nativity" of the inhabitants.

There is a "give and take" in the whole town; ie visits, care in cases of need, sharing of entertainment with a compatriot or a relative sometimes irrespectively of whether there is proximity of

living. This seems to be the case because the inhabitants choose to transact among a network which is not necessarily confined to their neighbourhood or even to their quarter of residence. They may go for example to visit a compatriot living in another quarter.

Another element that has been gradually blunting the differences I initially assumed among the quarters of Elefsina, is the already mentioned in-town mobility. For example the "refugee" character of the "settlement" or the poverty of Kalibaki are blunted by the fact that a lot of new residents have come from other quarters to live in their newly built homes in those two quarters.

In Pilot Three, we present a brief account of the social and physical characteristics of the town.

As regards the initiative of the inhabitants they seem to be more interested in syndicalistic matters and somehow less in political and cultural. The "neighbourhood-councils" established by the Town Council deal mostly with technical situational problems in each quarter, such as for example the condition of the streets or their illumination. The cultural activities are mostly in the hands of the Town Hall, and of various private associations. We should mention at this point the remarkable activities of the private non-profit association "Care-center Friendly Nest", founded by the then head-priest G.Pirounakis, which for almost thirty years has been serving the inhabitants of the town and especially the children of the most needy, from the lowest socioeconomic level. In this care-center there is a multiplicity of services of a cultural and psychoeducational type, and a community preventive social care system of a model character (Lioni - Pirounaki, 1989).

The "give and take" among the inhabitants can be observed

especially in a neighbourhood, and consists mainly of sharing of material help, of support and sometimes of entertainment, but it seems to get less as the years go by. Indicative is the existence of about fifteen video-clubs in the town. Aspects of this "give and take" are explored in this research. For a well founded statement as regards what and to what extent is actually happening in the town concerning various forms of "give and take" a whole research project should be done. At present, what is presented here concerning social and physical characteristics of the town, in Pilot Three, is based on a small number of interviews of inhabitants, on personal communications with "connoisseurs" of the town, on various secondary sources, and on personal experience.

As for children's play, each of the quarters officially included in the town-plan, has at least one playground. The two or three not included have much unbuilt space which facilitates children's playing.

Regarding adolescent and adult delinquency, there have been cases of petty theft and drug addiction, not however to the extent that the inhabitants would be annoyed. There are some standard cases of poor Elefsinian families and it is mostly among the newly arrived Turkish speaking internal migrants that cases of broken homes and alcoholism reach the Town Hall or the "Friendly Nest" for assistance. It should be noted that delinquent acts were higher during the years of the American Military Base and the "cabarets".

The shopping areas in which one can find much more than everyday necessities, are in the centre and along the avenues Thivon and Agiou Konstandinou respectively. All the remaining quarters have mostly small shops for everyday necessities.

All quarters have one elementary school each, while spots for entertainment such as cafeterias, fast-food places or taverns one

can find in many quarters of town. It is the cultural facilities that are congregated in the center.

The types of the houses are either one or two-storey buildings and the high apartment buildings in the quarter Workers' Houses. The atmosphere is overall badly polluted. There have certainly been various successful efforts to oblige industries to use filters; also a few big industries have closed due to the recent economic recession.

The flow of internal migrants has diminished the last decade although there are no official documents available. Elefsina does not seem to be any more a pole of attraction for internal migrants to the extent it has been in the past.

7.3. Peristeri

Peristeri is a municipality belonging to the Athens Metropolitan Area. It lies next to a part of the west boundaries of the municipality of Athens.

Its inhabitants are officially 118.320 according to the population census of 1981. This number accounts for the citizens (ie voters) only, so the whole population amounts to 220.000.

Peristeri is the fourth town in size and population of all Greece, after Athens, Thessaloniki and Piraeus. It covers 10.1 thousand acres and its population density is 13.94 inhabitants per acre (population census 1981). This is an approximate estimation, since the town is not inhabited with homogenous density. Its eighteen quarters are almost equal in size, yet their populations range from about 10.000 to 30.000 inhabitants. Among the most densely populated quarters are the Centre or Evangelistia and Agios Andonios from which most of our sample from Peristeri has been

drawn.

In those most densely populated areas, the population density has been estimated by the local authorities to reach 47 inhabitants per acre (Poulitsis, 1986).

Let us at this point present briefly the various stages in the development of this town, to becoming one of the biggest in Greece.

The history of the town of Peristeri started in 1922, when 7.500 refugees from E. Ponto (The north part of Asia Minor) inhabited an area where the Centre now is.

Gradually, at the same time as the Centre (or Evangelistia) and the also central quarter Ag. Andonios, other quarters were inhabited, such as the quarter Palios Taxiarchis and parts of the quarters Roupaki and Bournazi. In 1936 those areas were officially considered as belonging to the municipality of Peristeri.

After World War II the rest of Roupaki and Bournazi as well as the whole of the quarters Kounea, Anthoupoli, Agia Triada, and Lofos Axiomatikon, were gradually inhabited, though still not densely, so that between 1954 and 1959 those quarters too were officially attached to the municipality. By 1961, the population of Peristeri amounted to 75.000, having increased during the decade of the fifties, by 8%.

The internal migrants of Peristeri in the decade of '60s came primarily from the island of Crete, and from Messinia, a prefecture in the South west of Greece. They were characterized by the urgency to change their previous rural way of life, so they achieved a rapid economic success in their new urban environment, thus sharing the dream common to the internal migrants of this era. In the beginning they had to face difficulties and work hard. For example many young males in their late teens used to live near compatriots who would usually help them to find a job, while

females of about the same age, would work mainly as housemaids. When after some years a family and sometimes a house were established, a relative or more from the same village, would join the "old" internal migrants (Poulitsis, 1986, and informal interviews with inhabitants).

Overall in Peristeri, by 1960, the income of the inhabitants had increased. This, and the permission granted by the authorities for building high buildings in the big towns brought a rapid increase in the building enterprise. This resulted in the dense population of some quarters of Peristeri on the one hand, and the flourishing of occupations related to the building enterprise on the other.

By 1970, the rest of the eighteen quarters of Peristeri were officially attached to the municipality; those were Alsos-Armenika, Agios Vassilios, Nea Zoi, Aspra Chomata, Agios Ierotheos, Ano Lofos Axiomatikon, Lofos Maska, Nei Taxiarches and Tsalavouta. During the decade of '60s the population of Peristeri increased by a 4%. This increase lasted although at a slower pace up until the late '70s or early '80s, where it stopped and even started decreasing.

This is not a surprising phenomenon, as in the '60s the handicraft enterprise flourished in Peristeri, while in the '70s both handicraft and industry reached a peak. This peak marked an even greater increase in the income earned, and at the same time a satiation in the jobs available. Internal migration is almost at a zero point in the town.

Having outlined briefly the major socioeconomic developments of Peristeri in the last four or five decades, let us examine the demographic and social characteristics of its inhabitants in general and of its various quarters in particular.

Regarding the type of occupation of Peristeri's inhabitants,

65% of the economically active population, and 64,5% of the age group 35-44, of the economically active male citizens belongs in the category of craftsmen, labourers and operators of transport means (for the sources used, see Table 8.3).

The prevailing educational level, (47.9% of the total citizens' population and 49% of the age group 40-49 of the economically active male population), are graduates of the elementary school. Until the early '60s the compulsory educational level was the elementary school while after 1964 it was changed to include the three years of the high school.

Concerning the origin of the inhabitants of Peristeri, first they were the 7,500 Asia Minor refugees from Ponto in 1922. The rest of them, all internal migrants, have come mainly from either Crete or Messinia. However we cannot say that any quarters of Peristeri or even neighbourhoods in quarters are homogenously inhabited by internal migrants sharing common origin. This may have probably been the case during the first years of internal migration. As soon as each family collected enough money to buy or build a house, they would move to another neighbourhood or quarter. The preservation of the bonds and of their tradition between compatriots as well as the support to the place of origin such as the building of a school, or a church, are now in the hands of the associations of members from the same place of origin, who live in various municipalities in the Athens Metropolitan area. As for the locally confined organized initiative of the inhabitants of Peristeri, it mainly consists of being members of one of the three biggest political parties of Greece, which interestingly enough keep offices in almost all of the eighteen quarters of the town.

The various cultural associations are gradually giving their place to the "neighbourhood councils" established by the Town

Council. Their members are elected and are often affiliated with one of the political parties. They seem to enhance the cultural interests of mainly young people, such as for example play performances or establishment of libraries. They are also involved with the technical needs of their area, such as illumination or better condition of the streets.

"Give and take" among neighbours, consists usually of sharing material help, of exchange of support in crises and sometimes of entertainment. A few "connoisseurs" of the town have rated "give and take" as rather low overall and especially in the quarters in and around the centre, with some exceptions in a couple of quarters (ie Agios Ierotheos and Agios Vassilios). It is difficult for children to play out, due to lack of open spaces. The rapid and to an extent unorganized building of homes and private enterprises during the '60s and the '70s, seems to have contributed to this; it is difficult for children to find open space to play, and most of the streets have become dangerous due to the traffic, especially in the quarters in and around the centre.

Regarding adolescent and adult delinquency, it has been difficult to estimate and characterize it, as documents were not available, and the reports of the inhabitants reveal contradictory opinions in matters such as feeling safe to walk at night, cases of drug addiction, alcoholism and broken homes, burglaries and petty thefts, and quarrels in the "night -shops". It seems that to an extent it depends on the specific quarter whether social problems such as the ones just mentioned exist and to what extent.

Concerning the physical characteristics of the town we start from shopping facilities. Each quarter has its own shopping centre, yet they vary in both the adequacy of the types of shops and in the quality of the goods provided. The quarters of the

centre from which our sample of Peristeri comes from, are well-provided in terms of the number of shops and quality of goods.

The elementary schools are about fifty and each quarter has two to five, depending on its population. However children are often obliged to walk rather long distances to go to their school, since the space to build a school for the children of one quarter may have been available only in the territory of another quarter.

As for the various cultural, educational and recreational resources, they vary in each quarter. Having gathered information mostly about the three quarters of the centre from which our sample of Peristeri was selected, we can say that all three have one or more nurseries, play grounds, cultural associations, cafeterias, fast-food places. Only in the Centre there is a theater and a library, while the gymnasiums have been constructed in the quarters which are around the centre, as the space available was only there.

The houses of Peristeri are two or three storey buildings, with the exception of the Workers' Houses in Agios Andonios, and Evagelistria which are flats in six or seven storey buildings. Almost all quarters are densely populated and especially in the Centre where some high, apartment buildings have started being built.

Most quarters could be considered as facing the problem of pollution (polluted atmosphere, high noise level) due to the factories, traffic including many heavy lorries, and the geographic position of some of the quarters. Among the quarters of our sample, Centre and Agios Andonios are considered among the most polluted, while Nei Taxiarches as being in a medium position. The pollution is intensified by the fact that in the whole town, the space covered by parks and playgrounds amounts to the 5% of the size of the town instead of the required standard of 20%. Overall the town

faces the pollution of the Athens Metropolitan Area, especially its Eastern quarters due to their low altitude.

During the decade of '80s, the local government intensified its efforts to contribute to the cultural and educational development of the town. Among the most interesting initiatives of the local government of the municipality of Peristeri, has been the creation of a Town Council consisting of elected members from last grade students of the elementary schools of the town. This Town Council has been very active and creative.

Overall however, according to the "connoisseurs" interviewed, the initiative of the inhabitants in general concerning their participation in organized attempts to improve the town, is rather low.

7.4. The villages

The villages which were finally chosen for drawing the rural sample of the present project, were selected on the basis of our social change criteria, so as to represent as accurately as possible the rural, low complexity milieu. This procedure, is presented in Chapter Eight, in the section devoted to sampling. In this section, we sketch briefly the main demographical, social and cultural characteristics guided by our social change criteria, based on information from personal observations the Preliminary study Three, and personal communications. The information on the villages, concerns all of them, so whenever there is a difference, a distinction is made at the specific point required.

Thespies and Pili are the two villages in which the high schools are located which have provided our rural sample. However, the actual sources of the sample are eight villages as a village is

not most of the time big enough for a complete six-grade elementary school to function, let alone a high school. In Table 7.1, the villages and their population are listed.

Table 7.1: The villages-sources of the rural sample and their population

<u>Name of village</u>	<u>Population</u>
Pili	957
Skourta	766
Stefani	230
Thespies	1.593
Leondari	1.018
Mavromati	2.217
Panagia	1.005
Elovia	567

Source: Population Census 1981 (pp. 59-60).

The villages are all located in the prefecture of Beotia, in mountainous areas, the last three called "Dervenochoria", in a rather more remote area than the first five. However, concerning our criteria of social change, all villages have been similar until 1986 when the data were collected, a year marked by the governments' reforms in the institution of local self-government.

The male population of the villages was mostly farmers or stock-breeders while a small number were working in the factories near the city of Thebes. Industrialization was thus just beginning and affected mostly the inhabitants working in the factories.

Internal migration has diminished during the last two decades, although there is a considerable number of young people, especially males, going to the big nearby cities of Thebes and Levadia or even Athens, to work and live there. Certain "connoisseurs" in the villages, have estimated that about half or the young people in Dervenochoria and somewhat less in the first five villages of Table 7.1., leave at some point the village, yet nearly half of them come

back to their village in a couple of years to stay.

It seems that the rising rates of unemployment in the big cities, the government's support of the small local enterprises, and the easy access to the nearby big cities by car, have been main elements in attracting the young people to stay in their villages.

As for external migration, it has been nearly non-existent during the last couple of decades, while there are always cases even if few, of a number of old-age migrants who come back from abroad to "finish their lives" in their home-villages. We could generalize that this picture represents more or less the situation prevailing in the non-industrialized rural areas of Greece, which could be called rather stable, as far as social mobility is concerned, although this should be considered an assumption, since no precise records were available.

Concerning the cultural opportunities and resources as well as the inhabitants' initiative about them, the situation could be considered as rather poor, in that there is one library visiting the first five villages and until 1985, in those same villages, rare visiting theatrical performances were held. The local cultural associations would show some initiative in organizing certain cultural activities such as local feasts or educational excursions, but not on a regular basis.

Concerning our criterion of local "give and take" between the inhabitants, it was found (Preliminary study 3) to be rather active and of a nature very similar to the Greek traditional social-networking of people in rural Greece as described in Chapter Five. Social problems such as alcoholism, drug addiction, broken families burglaries or even petty thefts seem to be at insignificant levels. As for the children's playing, there are not playgrounds in all the villages, yet there are vast opportunities

for playing, in the house-yards, or in the open fields around each village. The young people's usual entertainment is meeting at the cafeterias, a rather recent phenomenon in the rural village. The activities of the not very active cultural associations have in most cases been taken over by the local government. As for the local offices of the three main political parties, they are gradually losing the importance they used to have up until about 1985 or 1986.

7.5. Pilot Three, the main pilot of the project

Pilot Three has guided, more than any other of the numerous pilots, my conceptualization of the main issues of this project and has thus contributed a lot to my deciding on the ones to focus on.

Moreover, it has provided me with useful information so as to develop my criteria for defining social change. Finally it has provided me with a large pool of items used to operationalize the transactions of the ingroup and the neighbourhood, stemming from the functions of social support, sharing and social control.

Pilot Three: Elefsina's neighbourhood-life as described by 27
inhabitants

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1. Rationales

One of my interests in this pilot was to explore the concept of community and community-life in the level of quarter and neighbourhood, as perceived by Elefsinians themselves.

Since I have chosen community-life as my main independent variable, I tried to find a measure and then to choose some important items to put in the final questionnaire, including some from Pilot Two (from questionnaire on self concept, which included the three items: Which you consider the proper place: (a) to grow up, (b) to live, (c) to raise your children).

Yet, I gradually realized two things; first that the data from the pilot were not sufficient, for the following reasons: (a) items refer to the proper place and not to neighbourhood life, i.e. not to the level I am interested in, (b) items refer only to the term "proper", (c) items do not elicit information on the degree of importance of the actual situation i.e. we cannot be sure that what the 15 year olds have answered, represents what they consider important among what actually happens in their neighbourhood.

The second thing that I realized was that the relevant measures I found, were constructed with different purposes in mind (for ex. satisfaction with housing) and not with what the dynamic concept "community-life" implies, such as transactions between people among other things.

So, I decided to interview some inhabitants with the main purpose of exploring what they consider important elements concerning community-life, besides the element "tightness" which I considered in my Pilot Two - analysis.

Moreover, the pilot was planned so that the quarters of the town would be grouped by the Elefsinians, according to their own criteria as regards neighbourhood-life.

2. Methodological account

Sample: I interviewed twenty-seven Elefsinians. Nine were selected non-randomly, considered aware of the situation being explored. Those were three priests, the mayor, the social-worker of the town-hall, the president of a cultural association, a general doctor and a high-school teacher. The rest nineteen were randomly selected, one or two from each of the 13 quarters of the town, preferably one adolescent and one adult, varying the age and the sex.

Questions asked: Six questions were initially to be asked but two of them were rarely asked, since they were included in the answers of the previous questions. The questions were the following:

1: "Put the quarters of the town in a rank order, starting from the one you consider it has the most neighbourhood-life". (a card was shown, in which the town was divided in 13 quarters by four persons. Ten more persons had agreed on this classification).

2: "Which criteria did you have in mind when you were ranking?"

3. "Say more about your quarter and whatever you know about the rest, concerning those criteria".

4. "Describe what the ideal neighbourhood would be like for you".

5. "If I asked an adult/adolescent do you think he would answer differently, and if yes, how?".

6. "Which are the characteristics you consider important for a neighbourhood to be humanly good for you?" (this last one was rarely not self-answered).

Interviews were administered in the persons' homes. Two of the priests were interviewed in the churches, and the mayor and the

social worker were interviewed in the town-hall. Each interview took, about 30 to 45 minutes.

Analysis: a) The quarters that were ranked first and second as well as the last two, were estimated in percentages (Table 1) whatever the criteria. It should be noted that some respondents ranked as first and/or second more than one quarters, while others -three or four-, did not rank at all as they only knew about their quarter, or did not include all quarters (about six persons).

b) The criteria they thought of in order to rank, were at a first stage all listed verbatim, so as to be able later, to choose items for the final community measure. Then the criteria were grouped to form seven (7) big categories (Table 2).

c) The characteristics of the ideal neighbourhood -when different from the criteria, were listed verbatim for the above mentioned reason, and then they were all grouped into big categories (Table 3).

d) The criteria as well as the characteristics of the ideal neighbourhood were included in a big chart "characteristics, components and determinants of community and community-life" which has served as a working sheet or pool for the construction of the community measure and which contains elements from all theoretical and empirical sources in hand.

e) Whether an adult or an adolescent would have same or not criteria, is not very clear, perhaps due to little data, yet some comments are mentioned in the interpretation of the results.

f) A profile of each of the quarters emerged from the answers and descriptions of the 27 inhabitants.

g) Also, a profile with less data, of each main group of the internal migrants of the same origin, and of the natives emerged.

Table 1: Percent of interviewed Elefsinians that assigned high or low rank position to each of the 13 Elefsinian quarters as regards neighbourhood life; n=27

	<u>Rank Position</u>					
	high			low		
			sum of	before		sum of
	1st	2nd	1st &	the	last	bef. last
			2nd	last		& last
1: Ag. Apostoli	50	29	79	0	5	5
2: Pondii	41	14	55	0	16	16
3: Kalibaki	18	14	32	0	5	5
4: Centre	18	14	32	11	26	27
5: Simiaka	18	10	28	17	0	17
6: Lefkes	14	5	19	11	16	27
7: Ag. Konstantinos to the cemetery	9	24	33	6	11	17
8: Workers' houses	9	19	28	0	0	0
9: Ag. Georgios	5	5	10	17	11	28
10: Papakosta-Kitsokosta -Paradissos	0	14	14	6	5	11
11: Paralia	0	14	14	17	11	28
12: From Antiques via Thivon to Bloko	0	5	5	11	32	43
13: From Station to a airport road	0	0	0	28	16	44

Table 2: Criteria for ranking or categorizing the quarters of Elefsina according to neighbourhood-life

Criteria	number of s's that mentioned each criterion	% of subjects that mentioned each criterion
1. Acquaintance, give-and-take transaction btn neighbours	23	85
2. Playing of children, facilities to (space, no traffic)	16	59
3. Homogeneity due to common origin, traditions, etc.	14	51
4. Shops for -mainly- every day necessities, meeting places "stekia" for the adults	10	37
5. Means to an initiative for education (schools) and cultivation and beautification of neighbourhood	8	30
6. Kind of housing (flats or houses, old or new buildings, dense or not)	6	22
7. Homogeneity due to poverty, and occupation (kind of)	7	26
8. Others (atmosphere, own jobs, cleaness, educated inhabitants)	6	22

h) A number of persons were so keen in using expressions to describe their opinions or feelings, that I thought some quotes might give a vivid flavor of the situation being explored.

i) Finally, some of the information the respondents have given, was about the town generally and especially on the relations between the people, the way of living, the attitudes of the natives towards the internal migrants and vice versa, and the cultural level of the town. This information was complemented by relevant sources such as records from the town-hall, personal experience, additional questions to the non-random sample e.t.c.

3. Results, tables, comments, interpretations

3.1. Ranking the quarters of the town according to neighbourhood life

It should be noted that about six or seven did not know of some quarters. However, despite these and other limitations, we can clearly see which quarters are considered by the Elefsinians to be high in neighbourhood-life, that is Ag. Apostoli and Pondii; low are considered the quarters 12 and 13.

It is worth noting that the quarters Lefkes, Centre and Papakosta, have similar scores in both the high and the low categories.

3.2. Criteria for ranking; components of neighbourhood-life

Before attempting to interpret the above, we should first turn to the criteria the 27 persons thought of in order to do the above classification. (Table 2)

The criterion mentioned by 85% of the subjects, referred to the human transaction in its numerous expressions such as to be

acquainted with, to help or support each other, to sit outside the houses and talk, to drink coffee with, e.t.c.

Whether children can play outside, i.e. space available, not traffic, e.t.c. is the criterion that comes next, with 59%. What seems important when looking at the seven big categories of the criteria, is the fact that six refer to actual human give-and-take, or means to keep or enhance it.

The expression "rank or categorize" has been used since three or four persons could not rank, as they thought that all quarters have neighbourhood-life, one way or the other. Also, it is worth noting, that all respondents mentioned at least three ways of human transaction when referring to the first criterion.

So, let us turn for a while to Tables 1 and 2. The quarter Ag. Apostoli that come first, is mainly characterized by the interviewees, to be high in the first, third and second criteria, yet almost all criteria are mentioned more or less. The same holds true concerning the second (Pondii) and the fourth (Kalibaki) quarter, except that in the latter, the criterion "homogeneity" is due to poverty or at least to the kind of occupation, i.e. it comes seventh instead of third; the third quarter (Ag. Konstandinos) is ascribed with almost all criteria. The quarters scored last, are Antiques to Bloko which is full of shops, few houses, with much traffic and lack of space for children to play, and the quarter Station to Airport Road in which inhabitants have not yet any at least obvious "give and take", due to newly built houses, have no place to shop the everyday necessities or to meet a neighbour.

It is interesting to note that the Centre is inbetween, considered the "lung" of the town, where one can buy everything, where all public offices are located, the oldest quarter of the town, and thus scored high, or else, scored low, since children

cannot play, or because what some persons consider as "minus" characteristics, others consider as "plus".

However, there are some possible sources of error, limiting the reliability of Table 1, which are the following: one big area near the new high-school, was not named in the card with the respondents were shown, so we cannot know under which named quarter they might have considered it. Some, when ranking could not distinguish between Lefkes and Pondii, while others did. Some, when talking about Paralia, think merely of the fishermen's neighbourhood, while others think of a bigger area. It was also realized that Bloko should be considered as a separate quarter.

The ranking overall is very subjective, not only because of the nature of the question, but also because the respondents were not shown any map where all the quarters were marked, but they were allowed to think of and put their own borders. This was done on purpose, since the main purpose was to elicit their subjective criteria for neighbourhood-life.

If this is the case concerning the borders of each quarter, it is the profile of each quarter which should be considered with some reservation. Nevertheless, I strongly believe that the characteristic taste and atmosphere of each quarter is vividly transmitted when reading each profile. It is the criteria of neighbourhood life that we are interested in, in this pilot, and those are very well lighted; one can see them developing or changing through the years.

3.3. Characteristics of the ideal neighbourhood

The characteristics that are left besides the criteria, are very few. That is to say, when asked on the ideal neighbourhood they would reply "what I've told you already". When probed, most

of them, they would add some new characteristics which are listed in Table 3.

As a short and general comment, we might say that as characteristics of the ideal neighbourhood they mention the criteria (Table 2) yet in their most positive condition, and what they add, is help from the local or the central government in the form of money to the private associations, or in the form of care and planning concerning facilities along the lines of the criteria.

3.4. A short profile of each quarter

Each profile emerged by putting together the bits and pieces of the answers of the respondents. Some personal observations and experiences were added as well, but in general the main part of the information was elicited during the interviewing.

Elefsina is a very complex town as regards the origin of its inhabitants, their distribution in the various quarters, the dates of their arrival. It should be kept in mind, that when we speak of a specific quarter and its inhabitants, we do not necessarily mean -as it will become clear anyway- a homogenous group from the point of demographic origin, or ancestry of arrival to the town. In some cases however, there is identification of the above elements.

Agii Apostoli

Refugees from Asia Minor came in 1922 when Greece and Turkey exchanged populations after Greeks were almost destroyed by the Turks in Asia Minor. Those that came to Elefsina stayed together in this area, the "settlement" and for about 20 years, they were a very closed society and they did not have any relations with the natives. The girls of the "settlement" were considered

Table 3: Characteristics of the ideal neighbourhood (n: 27)

- 1: Communication, love and understanding between the people; to help each other and have good relations without gossip and criticism.
- 2: The children have space to play; there is not traffic in the streets and the people accept the children playing (their noise, etc.).
- 3: The people have homogeneity, either because they have been living close for years, or because they have the same origin, traditions etc. or because they have similar occupations and socioeconomic needs.
- 4: There are all kinds of shops to buy the every-day necessities, as well as "stekia" (the church yard, the school yard, a tavern, a square, a cultural association, a lounge etc.) to meet people.
- 5: The municipality or the central government, supports the people's initiative for the improvement of the neighbourhood either in the form of money, or in the form of planning and applying programmes, such as summer-camp vacations for all the children.
- 6: The houses are built close to each other to stimulate give-and-take, yet there are parks with trees and playgrounds, and the air is not polluted; there are no high buildings, just one-storey houses with garden.
- 7: There is a nursery-school, a church an elementary school in or close to the neighbourhood; also a clinic or a hospital.
- 8: There are places for the young-ones to entertain and educate themselves, such as a library, a gymnasium, a disco, a club.
- 9: People keep connections with their origins, through feasts, common celebrations, associations, etc. mostly as a means to preserve ties with others.

"magistres", a kind of seductive whitches, and it was considered bad if a young native fell in love with one of them.

It was mainly after World War Two, when migrants from other parts of Greece started living there, that the refugees started marrying with others than refugees, accepting and being accepted by others, even loving and being loved. The "ice was broken".

Now, the old refugees are considered Elefsinians but they keep their uniqueness. They are united by the common origin, the common adversities of those of the old generation who until the late seventies would sit in the doorstep and narrate the past history, the destruction, to their grandchildren. Now, most of the "old ones" are dead.

They are warm and hospitable, and if a new migrant comes, he is helped to adjust and become an "ingroup". In the past, the houses were open (for those of the "ingroup"), how it is not any more exactly like a village with small houses one next to the other, due to new apartment buildings being built, next to the old small houses. People cannot acquaint so easily, yet they still help and support each other, talk about their problems even to a less degree. There is not competition.

The children can play because there is not much traffic and the adults allow and accept it. There is also a play-ground. "The school, the church, the squares, the shops, the play-grounds are all there, in front of you as soon as you get out of your house" said one girl, 18 years old.

The places to meet are also the "kafenio" (the traditional coffee-shop) the church but not so much any more, the cafeterias. They have also a cultural association and another one with the purpose of preserving the traditions, customs, roots and experiences of their forefathers. One street-sweeper, told me: "so

many years I have been working all over the town. Only in the "settlement" they have cared to offer me a coffee". One worker from another quarter said: "the refugees are all from the same 'roll of cloth'".

Pondii (Rossika)

The inhabitants of this quarter which is located in the area Lefkes Papadede, are Greeks from Russia, refugees, who came to live in Elefsina in 1967. They have common customs, language (pondiaka), and a whole code of transacting and living with each other, very close to that of the traditional Greek culture. In a nutshell, they are open and supportive to the other as long as he is an "in-group", and very suspicious to the "out-group". They consider it a "must" (the young ones as well) to know their language and their dances and to intermarry.

Characteristically, one of them told me: "the houses are open; if anyone needs something, a tool or a saucepan, he can take it and then bring it back". And again: "we are brothers; in one moment we may quarrel, but immediately after, we are brothers again. It is a sin if someone goes to sleep and is angry with another".

They spend together the big events such as a wedding, an engagement, Easter, etc. They all know each other, help, support and trust each other. On the other hand, some of the respondents who live in other quarters, said that the Pondii are a very close society, and are very conservative in their childrens' upbringing.

Most are working in the factories, and many women as well. The children can play outside, as there is space and not traffic. The quarter is more like a village located near the town, rather than a quarter of the town.

Agios Konstandinos to the cemetery

This quarter is inhabited mainly by internal migrants from various parts of Greece, and a number of natives as well.

Particularly the area next to the cemetery, is constantly receiving new internal migrants. The characterizations and comments about the quarter, were at a first glance, contradictory, such as "they are united, they have common customs" and "they live isolated, they have not any obvious give and take with each other". Or "they visit and help each other". Others scored this quarter high in neighbourhood-life, and a few others, low.

What seems to be the case, is that this quarter is inhabited by internal migrants of different origins; yet, those from the same origin, tend to come and live together in the same neighbourhood. It is thus a quarter which is non-homogeneous as regards the origin of its inhabitants, yet in almost all its neighbourhoods, there is homogeneity of origin.

The traffic is not a very big problem for the childrens' playing. There are some shops to buy the every-day necessities, but not "stekia", that is meeting places for the adults, except perhaps the shops and the cultural association. The buildings are both old and new; both one-storey houses and flats, and rather dense. The inhabitants are socioeconomically homogeneous, as most of them work in the factories.

Kalibaki

It has always been the quarter of the most poor Elefsinians. It was gradually inhabited by poor internal migrants who built their small houses without a licence. Now the area is a part of the town.

There is still warmth and "give-and-take" between the people,

although new houses are being built by the same or more prosperous internal migrants and natives. It is densely populated, yet there is space to play. In the past, it was considered among the worst areas of the town, because of the marsh. Almost all houses are one-storey houses. The neighbours drink coffee in each other's house, help each other, talk in the corners and outside the houses, sit in the doorsteps. There is not much traffic in the streets, so children can play. The people are united by their socioeconomic condition (poverty), while the houses look clean and tidy. There are small shops for the every-day necessities, and two playgrounds.

We can say that in this quarter, like in Ag. Konstandinos, there are neighbourhoods which are homogeneous in origin. It has also been mentioned that the inhabitants have started caring about the common interests of the quarter.

Kendro (Centre)

The interviewees called it the "lung" of the town. In there, one can find the public offices, the town-hall, all kinds of shops -the big shopping Centre, and the offices of about ten associations, such as "the women's", that of the students of the university, the cultural lounge, the scouts, and other meeting-cultural places.

It was the first area to be inhabited since the ancient times. Most of its inhabitants are natives but gradually many natives leave the town or the area and newly arrived internal migrants occupy their houses. The buildings are both old and new, both houses and flats, and rather dense. It is the quarter that is among the least scored for the availability for the children to play.

The Centre is the quarter which is also among the mostly

controversially scored concerning neighbourhood life as a whole. The reasons are many. The natives who are the majority, have close contacts with each other, but not in the obvious way. They may visit each other or help and support each other, but not their neighbour if he is not a native. In other words, there is an "ecclectic" give and take among the natives in most cases. So when an interviewee has as criteria for neighbourhood-life the acquaintance between the natives, the homogeneity due to common origin, the "oldness" of a family, and obviously the shopping Centre and the sociopolitical nucleus, he/she scores it high. On the other hand, when one's criteria are the door-to-door contact, the children's ability to play outside, or door-step talk, he scores it low.

Overall it was implied that the Centre is a quarter with the least obvious contact between its inhabitants. A comment that need to be verified was that the children who live in the Centre, have better performance at school, and many go to the university.

Simiaka

Together with Kalibaki, Simiaka were populated since the two factories Titan and Halivourgiki started functioning in the early Sixties. Most of the inhabitants then, were from the island Simi, so the quarter is called Simiaka. They were very close to each other having all forms of give and take, i.e. door-to-door contact, mutual help, common celebrations, etc. as the Pondii do at present. The houses are dense, the most are small but the children find some space and quiet streets to play.

Gradually the neighbourhood-life in this quarter has been changing. The children who have grown up, have either gone to stay in another quarter with their new families, or have started being

ecclectic in their contacts. The latter, holds as well, for many of the inhabitants who are less than 30 or 40 years old, or perhaps who have some higher education than the elementary school.

One interviewee, thirty years old, married mother of two children, living in this quarter, is a native and lives in a new, two-storey house; she told me: "I am eclectic in my contacts, yet if something happens and I need help, I will go the neighbour, not to the police".

There are some small shops for the every-day necessities and a "kafenio" for the men to meet each other. As mentioned above, the homogeneity of origin is becoming less and less, not only because the new generation goes, but also because many natives come to stay, and more than that, the last years many internal migrants come to live in Simiaka for some time until they find a permanent place to live ie to build their own house, or to find a flat in the quarter "Workers' Houses and flats".

Overall I got the feeling that the Simii have started being considered Elefsinians, in a similar way the refugees of the 1922 have as well.

Workers Houses (and flats)

It is a quarter that consists of two parts: the one-storey, small old houses all built similar, for the workers of the factories, each with a small yard or garden, and the new big apartment buildings the one next to the other, not yet all finished and fully inhabited. The account that follows, refers to the first part.

The quarter belongs to the municipality of Mandra, a small town near Elefsina, and the children attend the elementary school of Mandra. Yet, the inhabitants try to be transferred to the

municipality of Elefsina, as all work there, and they think their interests will be served better. To attend the high-school, the children go to Elefsina.

The inhabitants are homogeneous as regards socioeconomic conditions. They are almost all internal migrants from various parts of Greece. I got the impression, that when it is feasible, they try and live and/or have contacts with those of the same origin as theirs. Overall though, they have give and take in their quarter whatever their origin, they greet each other and meet and support each other. They sense however this, as fading away thinking of the near future when all the flats will be inhabited by more internal migrants.

In this quarter, there is one play-ground, but the children have space to play since there is no much traffic. There is need for the streets to be repaired and generally for the whole quarter to be cared of, so there is an association by the inhabitants for the beautification of the quarter. There are small shops, and a number of meeting places, such as the "kafenio", the church-yard, etc. but I did not get the impression that there is much active give and take in the level of the quarter as it is in the level of the neighbourhood i.e. the door to door contact.

Lefkes

It is an area rather than a quarter, with scattered houses, inhabited by the few remaining farmers, by workers and by internal migrants old or new.

It is also an area among those which are controversially characterized as regards neighbourhood-life. One of the reasons seems to be that others include in this area the quarter Pondii and thus score it high, while others think of the scattered houses, the

absence of shops and meeting places and so, score it low.

Nevertheless, the children have enough space to play, and perhaps know each other, more than adults do so. However, there must be a kind of contact as there is an association for the beautification of the area. In any case it is obvious that more information is needed in order to complete the profile of this area.

Papakosta, Kitsokosta, Paradissos

It is an area rather remote from the rest of the town, and the national road serves as a natural border. It consists of the above three "sub-quarters", which I have put together because the Elefsinians put it like this, as well.

Here the people live more or less like in a village, although the houses here are more scattered, than in a real village. This area has been inhabited by internal migrants from villages near Thiva (from Dervenohoria). They know each other, support and visit in name-days. There is the human give and take of the adults and a contact of the children as there is ample space for them to play even in the country-like roads, yet I got the feeling that there is not any place for the adolescents to meet and entertain themselves. To shop or go to the church, one has to cross the national road.

Almost all work in the factories and the houses are clean and tidy. The area is scored high for neighbourhood-life if the criteria are acquaintance and transaction, or children's playing, but low if the criteria are small shops, cultural life, or self-sufficiency in school, church or kindergarden.

To make things better, the inhabitants have their own association for the beautification of the area. I got the impression that they are considered more or less awkward by the

rest of the Elefsinians who comment that those migrants "took their villages with them when they migrated".

Paralia

It is the area by the sea (paralia=seashore) and the port. One neighbourhood, that of the fishermen seems to have an active give and take, while the rest of the quarter is scored as having the criteria of neighbourhood life but to a lesser degree. That is to say, people know each other, the children play in the streets and the play-ground, yet Paralia is not what it used to be. In case of need, people help each other. In the old times, some twenty or thirty years ago, the natives would gather to have a refreshment and listen to the band. Now "the port and the factories have turned Paralia into a deserted place" one lady in her fifties told me, "we can not even think of swimming or walking now".

In Paralia, the natives are the majority, but there are as well many internal migrants old and new, from various parts of Greece, and one can see that there is the door to door contact, but what prevails now is the eclectic contact, perhaps more among the natives.

There are indications that here also, those of the same origin, tend to live in the same neighbourhood, like for example those from Crete. There are small shops and meeting places such as the small park of the play-ground, one cafeteria-tavern by the sea, and the door-steps. Most of the houses are one-storey, old and new, not so densely built. Before, there used to be a neighbourhood called "Koureladika" (rug-place) where the most poor were living.

Ag. Georgios (St. George)

The respondents and the Elefsinians generally had the most difficulty in defining the borders of this quarters and in distinguishing it from Paralia or from the Centre. It is populated mostly by natives but as in the case of the Centre many internal migrants rent the houses of the natives who have left. So, here again the majority are the natives who have an eclectic contact, know each other for generations, and help each other in case of need.

This quarter has its small shops and meeting places such as the church-yard, "Kafenio", and about four associations; the band, the scouts, the "help of the poor". There is also the open community-Centre "Friendly Nest", for the children from broken homes of the town. It is to be noted that the children's receptivity to the stimuli offered with love and care, has been one of the main motives for the present study.

Overall, we can say that if one has the criteria of door to door give and take, and the children's playing, scores the quarter, low. Before, like in the other quarters, this kind of contact was common for the natives as well. Now in Ag. Georgios, there is the eclectic contact prevailing since next door there may be living a migrant who has just arrived and the native may have to walk three blocks to visit his old friend. It is not certain that this happens with the adolescents for instance, yet there are indications that it holds to a far lesser degree.

One native told me that near the church, there was a neighbourhood called "pandremenadika" (something like "place to get married"), where the young girls would get acquainted and eventually married to the soldiers serving in the near-by camp! And for the buildings, they are one-storey most of them, dense and

rather old. The children use to play in the church-yard or an unbuilt piece of land but one rather senses that they play less than in other quarters.

From Antiques via Thivon to Bloko

It is the area scored very low. Although it includes a very complex sum of neighbourhoods, an element which may be a source of error, let us mention a few characteristic comments.

"In Thivon street, the 'dead' places, garages, small factories, shops, are more than the houses", one interviewee said. There is so much traffic that the children and the adults cannot go out and play or talk. Yet most are natives who know and support each other in case of need. I got the impression that in this street, the shops have "stolen" the neighbourhood life from the houses, as I observed a give and take among the shop-owners.

The Antiques (Arhea) is a small area by the remnants of Persefone's ancient temple. The characteristics do not differ much from those of Thivon street, except that there is not so much traffic. In both, Thivon and Antiques there are shops, and meeting places mainly for the adults, i.e. coffee-shop ("Kafenio").

Bloko, is a relatively new area inhabited by workers of various parts of Greece, and is gradually more and more populated. There is the door to door contact but to a lesser degree since there are always new-comers, and even if the houses (one-storey) are not dense, the children cannot play, mainly because of the traffic.

Here, there are neither shops, nor any meeting places except perhaps occasionally the door-steps. There is not a play-ground in the whole area under the above title, neither any cultural activity.

Titan: a small area about a few blocks, just behind Thivon road, built due to the initiative of the workers of the factory Titan. It has to be explored in case it has a character of its own.

Note: As mentioned already, the card shown to the respondents did not separate among the last four areas mentioned and it must be explored why they all considered it as such, and did not suggest any alterations. It was after personal observation and a talk with the town-hall's social worker that the above differentiation emerged.

From the Station to Airport Road

It is the quarter unanimously scored low, concerning all the criteria. The area used to be the orchards of the town. It is new, and here the houses depict the care of the owners to build "a nice and comfortable house". They are rather scattered, and the inhabitants are both natives and internal migrants, old and new. The migrants could afford to buy a piece of land and build a house, and the natives usually owned the land and have come to live with their new family to their new house.

It is a very quiet quarter as far as neighbourhood-life is concerned. There is not any door to door give and take, the children can play in the unbuilt pieces of land or the play-ground, yet the quarter is characterized as "lacking liveliness".

There are not any shops or any kind of meeting places. However, there is again the eclectic human contact which is not obvious, yet it seems to serve as in the case of other quarters mentioned before, as the main characteristic of the neighbourhood-life. People visit each other and "have a wine together".

Here again, I sensed that those of the same origin are preferred, at least in the beginning of their staying in the area.

Note: Above this quarter, there is the area round the new high-school which we do not know in which other quarter it was included by the respondents since it was not named in the card where the rest of the quarters were written. In a future study, this area is going to be explored first by asking some of the respondents where they have included it. If they agree, there has not been any error. Otherwise, a new profile will emerge and the other profiles will be modified.

3.5. An attempted profile of the main groups of the internal migrants and the natives

As mentioned already, the town is a pole of attraction for migrants from all over Greece, rural and urban. The first to come, who were not really "attracted" then, nor were they internal migrants, were the refugees from Asia Minor. They all came in 1922, and stayed together since then in the "settlement". For this group, the profile of the people coincides with that of the quarter "settlement".

After World War Two, the town started attracting migrants, due to its gradual industrialization. The Simii from the islands of Simi came then, in groups. From then on, and mainly the last twenty years, there has been a continuous flow from all over Greece.

The quarters Kalibaki, Ag. Konstandinos, Lefkes, are inhabited by a mixture of many origins, from Serres, Xanthi, Komotini, Peloponissos, Crete and other islands, from the villages near the town Thiva, from Epiros, etc.

The Cretes live scattered all over the town and in a group in the Workers' Houses. They like intermarriages and they are very

united. They have their association as a means to meet each other and also preserve their traditions, dances, etc. A number of their children become scientists, as one of them proudly mentioned.

The Pondii are also very united and for them as for the refugees, the profile of their quarter coincides with that of them as a group of homogenous internal migrants.

From Xanthi and Komotini have come in great numbers and live in groups in Kalibaki, outside the Airport, in Paralia. They are Greeks but they speak turkish and are moslems, coming from the north of Greece near Turkey. They are at a very low level, illiterate, their living conditions are close to miserable and they have a lot of children. They are dressed Turkish-style' and seem unapproachable to the rest of Elefsinians. They too however, are going to change in a few years' time as did the Serrei who have come from the town Serres of Northern Greece. When they first came, in the decade of Seventies their socioeconomic level was similar to those migrants from Xanthi. They all also tend to live near their compatriots.

One common characteristic of the migrants is that they support each other including the case one of them opens a shop. Then, they may come long way to buy things or eat there to support their compatriot and meet some others as well. For example those from Epiros, the Epirotes do this as well as those from Chios, the Chiotes or those from Mani, the Maniates.

It should be noted that if a quarter used to or still is identified with one or more groups of the same origin, there is not a 100% homogeneity, as there are many of the same origin living scattered until they find a house near their fellow-countrymen, or because being old migrants have found a house in the Workers' Houses, or have bought land and have built their own house. So

apart from the constant flow of migrants there is also a lot of internal -in the town-mobility; yet this is not the case with Pondii and to an extent with the refugees from Asia Minor.

As for the natives (Dopii) they were the Arvanites who first came to the area, from north, the 13th and 14th centuries. Their town was destroyed during wars, and they left it. The town was rebuilt in the 17th century by Arvanites again, from the near-by mountain Kitherona. The first area of the town to be inhabited, was the Centre, and eventually Ag. Georgios and Paralia. Most of the Natives, still inhabit the majority of these quarters, but many of them live in other quarters as well and mainly in Ag.Konstandinos and in the new quarter "from the Station to Airport Road".

The respondents both the migrants and the natives have to an extent agreed that the natives have a give and take even if not so obvious. That is they help and support each other, visit for a coffee or in case of an illness or a name-day. Yet, this is done more "privately" if we can use this term. One explanation might be their "eclectic" contact. If the other native lives in the next block, you have to visit him. You cannot just talk to him in your door-step as you might do with your next door neighbour.

However, I got the impression that the natives have such contacts with internal migrants as well. One factor could be the "oldness" of the migrant, that is when he came, what his generation as Elefsinian is. It can be expected that as the migrant starts mixing with others besides those of his origin, the native starts considering him as an "ingroup".

When speaking of themselves and their contacts, the natives seem to value their acquaintances through generations. "Our grand-mothers were friends. She cannot pretend about her family as a migrant can", one woman in her sixties told me. Yet, another

women in her thirties: "When a migrant opens a shop the natives support him". Under the light of the "ingroup" definition which follows, it seems not surprising that migrants characterize sometimes the natives as arrogant, even defensive. However, on the other hand, the migrants Pondii are described as living "in a shell".

The natives are described as more educated, as motivating their children to become scientists, as superior in some respects. "They are united, and yet there is not much gossiping". This kind of superiority is perceived to be of a cultural and educational nature, rather than socioeconomic. The natives are also described as sharing similar customs and traditions; as coming -like the Asia Minor refugees- from the same "roll of cloth". The meeting places for the natives, are mostly the houses for the women and the "kafenio" for the men.

As for the adolescents, there are some indications that they keep similar attitudes to those of their parents, towards the other natives and the migrants in their peer relations, but to lesser extent. For them, there are not any places to meet, except the cafeterias and the billiard shops, mainly for the boys. This holds for all the adolescents of the town.

3.6. Perceived differences of opinions between the adults and the adolescents of the sample

Concerning the question asking on the one hand the adults if they thought an adolescent would answer things differently and on the other hand the adolescents about the answers of the adults, the responses are very few to be considered as results, yet I think a few lines might serve as a stimulus for some insights.

The adolescents asked, -they were about twelve-, did not think

an adult would have any different criteria except that he would have more experience concerning Elefsina, and that he would mention more things about the old times.

The adults asked, think an adolescent would have the same or very similar criteria, yet for the ideal neighbourhood, they think an adolescent would like to have more resources, i.e. library, disco, gymnasium, play-ground e.t.c.

From the above indications, it seems that the adults who more or less have created and still experience the human contact which is what both adults and adolescents seem to mean mainly by community-life, are content for themselves, yet they realise that this contact in its various forms cannot any more "happen", by itself as it was the case with them. What the inhabitants describe as contact and as give and take, was created by the same factors that have been bringing Greeks together for hundreds of years, i.e. common origin, common adversities, physical proximity, growing up by their locally confined ingroup and by their extended family.

Those adults have perhaps started being conscious of the gradual fading of the importance of such elements and so they feel the need of functioning substitutes, i.e. the library and the school for education, the disco for the entertainment, they play-ground and the gymnasium for exercise, all of them facilitating give and take.

3.7. Characteristic quotes of respondents on the community-life in Elefsina

Female, unmarried, in her 60s: "My mother would say: "I will go to Maria (the neighbour) to 'get unloaded', now, we have Valium and Tavor instead".

Male, married, two children, boiler-maker, 41 yrs old: "When the neighbour is good, (a good person) he is better than a brother"

Female, married, two children, in her 30s: "If something happens, I will go to the neighbour, I will not call the police".

Male, grand-father, street-sweeper, 51 yrs old: "The rich does not give to the poor; the poor, will give to the poor".

"the best fellows in the world are those who offer and drink with you a glass of retsina".

"for so many years I have been working all over the town. Only in the 'settlement' (quarter Agii Apostoli) they have cared to offer me a coffee".

Female, married, children, 40 yrs old: "Here it is like a village; when the neighbour sees you, he says a "good-morning". It is not as I saw recently in TV where the one does not know each other in the apartment-houses in Athens".

Female, unmarried, in her 60s: "To light the fire-place, was a real ceremony; winter was coming. Those feelings have stayed with us. Now the children listen to the arguments between their parents and the man in charge of the central heating of our appartement building", "in holidays, the children used to knead bread and cakes. Now even washing the cloths is done without the women to wet their hands".

Female, graduate of technical school, 17 years old: "In our quarter, (the 'settlement') small houses, squares, school, play-grounds, small shops, are infront of you".

Female, high-school student, 13 yrs old: "In our neighbourhood, there are two cliques of girls; we are sort of against each other, but it all starts from our parents", "our grocer is very kind; we have not telephone in the houses, and they call us there. Sometimes, if it is important, he notifies us even during the night".

Female, high-school student, 12 yrs old: "we celebrated Easter for four days (internal migrants from Serres); everybody in the neighbourhood was there", "to have a play-ground and a cement road, everybody has made efforts".

Female, married, children, 59: "if we have a disco nearby, we know where our children go; now, they go to Athens".

Male, baker, 20: "in our quarter, the adults are patients with the children playing and making noise".

Male, priest, children, 60: "here it is not like in the islands; they are less religious and somehow 'cold'" (during our conversation in the church, the school finished, and a group of elementary school children rushed inside and kissed his hand, a gesture among the most religious traditionally, at least formally).

Couple, engaged, employees, early twenties: "we don't want, not to step on the ground (and live in a flat) for the sake of nice road-making" (refugees, Pondii).

Male, grand-father of 20, 69: "the houses are open; if anyone needs something, a tool or a saucepan, he can take it and then bring it back".

"We are brothers; in one moment we may quarrel, but immediately after we are brothers again. It is a sin to go to bed and still be angry with the other".

"Good neibourhood means to consider the other 'yours', the man like yourself, his wife as yours, his child as yours". (refugee, Pondii).

Male, worker, child, 59: "in the 'settlement' the refugees are from the 'same roll of cloth'".

Male, 60: "In the court-yards of the school and of the church, other 'ceremonies' take place" (i.e. people transact in various ways and levels).

3.8. A profile of the town

The town as a pole of attraction for internal migrants; sociological and demographic consequences

Elefsina used to be a small town with three industries up until 1920. The area was since then considered industrial, and there were about 20 factories in and around Elefsina by 1950.

Its native inhabitants, the Arvanites were originally fishermen, farmers and stock-breeders. The first to come, were not internal migrants per se, but Greeks, refugees from Asia Minor who gradually built their houses and stayed all, together, in the so-called "settlement", in the quarter Agii Apostoli since they came, in 1922. The quick and uncontrolled growth of industries especially since the Sixties, has turned the town into a big industrial Centre (there are by now about 800 big and small industries in the whole area around the town which is called Theassion Pedion). The population is about 30.000, the two thirds are internal migrants, and there are about 40.000 workers working in the various factories who come from Athens and the nearby villages. The internal migrants started coming from all over Greece. Usually the first to come is the son of a family. After he finds a job, he brings his wife and children, then his parents and the relatives follow, who repeat this process. Migrants who come from the same town, islands or village, tend to live close to each other, in the same quarter even in the same neighbourhood. Others, stay wherever they find a cheap and available house, and so they live in various quarters, often far from their compatriots if there are any in the town at all, while others stay close to their compatriots for some years until they find a flat in the "Workers' flats", or until they build a house usually without licence most

often in the quarter Paradissos.

The continuous flow of internal migrants and the internal mobility of the inhabitants of the town, make it very difficult, even impossible to have a stable homogeneity, even a stable ...non homogeneity in the town, let alone in each of the quarters. Nevertheless we can see from the short profiles of each quarter in the previous pages, that each quarter has a "character" of its own. We delineate in Table 4 below, the different "types" of inhabitants each quarter can have theoretically; in Table 5, we attempt to sum up on the community life in the town as it relates to those "types", by presenting a range of transition of the internal migrants towards their incorporation in the town.

All the categories of the inhabitants, in combination with the amount, the frequency and the timing of their in-town mobility on the one hand, and the continuous flow of new migrants on the other, give to each quarter or better to each neighbourhood a distinctive character, and give us an explanation of the complex nature of the neighbourhood-life of the town, as well as some insights concerning the different degrees of adaptation of the migrants and the different expressions of community-life that accompany those degrees of adaptation. It should be kept in mind that most of the whole town's inhabitants do different things in different areas and parts of the town, ie live, go to school or to their job, play, go shopping, etc.

Below (Table 5) , a range is presented as it emerged from all the complex elements just mentioned from the answers of the respondents and from the profiles of the quarters.

This range, concerns the change of the community-life as regards the transition of a group of migrants, from the time they arrive in the town the point they "become" natives. It does not

Table 4: Types of the inhabitants of Elefsina

1: native living close to other natives,

2: native living scattered, ie near migrants, far from other natives

3: migrant living near migrants of the same origin since he came

4: migrant living scattered, ie near other migrants from other places than his own, or near natives

sub-categories of the above categories

a newcomer

a) a migrant can be: or
and "old" migrant (10 or 15 years in the town)

married to a native

b) a migrant can be: or
married to a migrant of the same or
different origin

temporarily near same origin

c) a migrant may be living: or
permanently near same origin

temporarily scattered,

d) a migrant may be living: or
permanently scattered

e) a native may be living accordingly under conditions c) and d)

Table 5: Range of transition, towards incorporation (internal migrants)

Stage 1	Stage 2	Stage 3
■ closed community	■ gradual incorporation to the concept "Elefsinian"	■ almost complete incorporation
■ intermarriages	■ marriages with natives or others	■ eclectic contacts
■ common customs	■ "eclectic" contacts also due to social situations, ie school, job, english lessons	■ membership to common associations
■ local associations	■ local or common associations	■ living in a new house in a new neighbourhood
■ door-to-door contact	■ have door-to-door contact occasionally or for emergency	■ living in same neighbourhood and have both old and new contacts

depict amount or "intensity" of community-life experiences, that is, it is qualitative and not quantitative.

Attitudes among the inhabitants - elements that determine those attitudes

As we have already seen, the natives tend to have eclectic contacts ie. with other natives who may live in another block or quarter, while in the past, they too used to have the door-to-door contact. We have also seen the migrants living in closed communities especially when they are new-comers, or at least preferring the contact of their compatriots, and of those with the same or similar type of job.

This situation, creates an atmosphere of distinction between migrants and natives. Both "groups" prefer the contact of those they know better and feel similar to. The natives feel in certain respects, superior mainly socially and educationally, not necessarily economically. This makes the migrants feel inferior, and considered as "strangers" by the natives. "They say -or imply- that my brother has come from Crete to take the means from them, even their town, in order to become a lawyer", one 20 y. old from Crete told me. However, if an internal migrant gets married to native, he becomes an "ingroup" very easily. Or else, you have to be at least a second generation Elefsinian to be regarded as native, as a "real" Elefsinian.

The natives from their side, see the closed communities of the newcomers, their different customs their interdependence, and they are more encouraged to seek the contact of other natives. An exception could be in the case the newcomer is an important person, a scientist, a teacher; then his wife is for example invited by native "wives" and becomes an ingroup.

In a sense though, the migrants admire and value the natives; their common traditions, their educational or cultural superiority, etc. and the natives admire the strong bonds of the refugees or of other groups, and their contribution to the growth of the town. However, I got the feeling that the natives "debit" the migrants for the negative results of their town's quick development, ie. pollution and all that comes with it. It should be stressed that the above attitudes are not very open, nor prevailing. They have emerged however during the interviews. What should be explored, is whether the above attitudes prevail among the young ones, and to what extent. There are indications to expect that they do, but to a lesser extent.

The elements that seem to determine the above attitudes, could be summed up as follows:

For a native, the following seem to be important as regards a migrant:

- a) different origin, customs, cultural level, dialect
- b) stranger as regards acquaintance between parents, grandparents, etc
- c) way he is related to me (ie married to a relative of mine or friend)
- d) when he came (what generation "Elefsinian" he is)

For a migrant, the following seem to be important as regards another migrant:

- a) same as above
- b) same as above
- c) same "fate" (migrant, poor, struggle to succeed, similar job)
- d) door-to-door proximity

The above elements are almost identical if we see them under the "prism" of Greek subjective culture and especially the

"ingroup-outgroup" distinction, which has been for centuries a key dimension in social transactions, very important too in illuminating the major role of the community for the socialization of its members.

The ingroup member, is "the person who shows concern for me and with whom I can establish interdependence" (Vassiliou and Vassiliou, 1973).

The cultural level of the town as perceived by the interviewees

"There is everything as regards material goods in the town, but to do 'something else', people do not get together, although the means are there". This is a quote from the doctor interviewed. The rest, do not seem to disagree. One way or another, they give the impression that what may occasionally happen by a certain group of persons that have the initiative, does not affect the majority and thus the cultural level of the town. Although there is a number of private associations such as scouts, university students, women, a band, also the public cultural Centre, a library and various associations by migrants of the same origin, this is not perceived as a set of activities that represent the whole town's mobilisation for the general improvement "other than material" or its inhabitants.

The respondents have some explanations to give. They stress the non homogeneity of the people as an element preventing participation, then the emphasis on material goods and their acquisition which in our times is identified with happiness, the lack of means many internal migrants face until they find a job and settle. Moreover, they attribute the lowered cultural level of the town, to the value prevailing among the educated and more or less successful natives to leave the town, or just work there, but buy a

house in Athens or the suburbs.

I got the feeling that a gradual loss of traditional identity, is sensed by both the natives and the migrants. Yet, they do not see ways of preserving or transcending it to a new synthesis. Some see however the importance of the inhabitants' initiative as well as the need of a careful planning from the part of the central government, and the need of financial support of the private associations from the local government, and the factory owners.

"With so much money Elefsina makes them earn, they could build a hospital for example" one middle-aged woman told me. The activities of priest and theologist, G. Pirounakis should be mentioned at this point. He had been working on programs of community-prevention and cultural improvement of the town since 1950. An important activity is the open community Centre "Friendly Nest" as already mentioned.

The age-group that seems to suffer more as regards recreational and cultural opportunities, is adolescents. In an interview with eight, fifteen year olds (see Pilot 2d), I got the impression that "they have no place to go" except perhaps the cafeterias and the billiard-shops. They suggested gymnasiums and various cultural Centres.

Although the social worker of the town-hall told me that in the associations residing mostly in the Centre, many members come from various quarters, this does not seem to represent the majority of the inhabitants, let alone the adolescents.

A taste I was left with, after talking on the issue of the cultural level, was a feeling that the inhabitants who in their greatest majority are workers, were waiting for someone or some persons, "enlightened", to take the initiative and do the "first movement" for the cultural improvement of the town.

4. Summing-up on the community-life of Elefsina

As already mentioned, the purpose of this pilot was to elicit information on the components of community-life at the level of the neighbourhood and the quarter.

For that purpose the quarters were ranked for "amount" of neighbourhood-life; the quarters Agii Apostoli, Pondii and Ag. Konstandinos were scored high, while Antiques via Thivon to Bloko, and Station to Airport Road, were scored low.

The twenty seven respondents were asked to mention the criteria they thought of in order to rank, which were categorized into eight categories (Table 2). Most criteria were related to human transaction in its various forms (85%), to children's playing (59%), to common origin (51%), to availability of small shops and informal meeting-places (37%), to kind of housing (26%), and to common socioeconomic conditions (22%). Those categories can be collapsed into four, ie:

- (a) transaction between adults and between children
- (b) circumstances dictating trust, ie ingroup feeling, ie transaction (traditionally)
- (c) conditions facilitating acquaintance, ie give and take
- (d) conditions and initiative for community development, for the benefit of the inhabitants

Note: a fear of the apartment buildings was noticed lest they force them to isolation and alienation.

Overall I got the impression that to an extent there is community-life in all the quarters of the town. The difference between one quarter and another is in the expression, and the proportion of the above characteristics. For instance in one

quarter the inhabitants may transact obviously, ie door-to-door (see Table 1) the first three quarters, and in another, eclectically, (mostly the natives).

Also in another quarter, children may not be able to play due to traffic, but the same quarter may be the most active in cultural associations such as the Centre.

At this point, we should make the distinction between the existence of a component of community-life, as a factor of socialization and as an indicator of active community-life. If we consider the human contact as an important socializing factor, then the eclectic give-and-take might be equally important to the obvious door-to-door contact. However, most of the respondents tend to score low the quarters and neighbourhoods with the eclectic contact among their inhabitants. This, most probably means that eclectic, non-obvious contact, is not for them what makes a quarter to be considered "active in neighbourhood life". Yet, one of the following three, may be the case:

a) both types of human contact may be equally important for the socialization process

b) there may be a real loss of important opportunities for socialization if one's parents have eclectic and not door-to-door contacts

c) it may be better to have eclectic contact as in this way parents may model various criteria for contact

As regards the ideal neighbourhood, the respondents seem to desire the components of neighbourhood life in their positive expression at their full intensity; moreover, they tend to stress the support from the central and local governments in the form of planning and money, concerning private and public associations and institutions.

At this point we should also mention that there is no difference into what an adult and an adolescent would prefer (according to the respondents) except that the adults suggest the need for more modern means of recreation and acculturation for the adolescents. It is worth noting that they do not mention at this point, the clear, non-polluted atmosphere, pollution being a major problem in the town. I wouldn't say they have accepted it but that they do not consider it at the level of the neighbourhood.

Overall, this report represents more the adults of the sample, not only because they are the majority but because the adults were more "productive" in their answers than the adolescents. Otherwise, their answers did not differ. It is moreover the adults mainly who have provided us with quotes that transmit vividly the feeling of longing for what goes for ever; who illuminate the components of community-life, and give credit to the bonds and warm relations among the people. But the adolescents or young adults as well, contribute to this atmosphere along the same lines.

However, one can have a more complete and at the same time detailed idea after considering the profile of each quarter, as well as the profiles of the natives and some groups of internal migrants. In fact, one major element giving each quarter its distinctive characteristics, is the continuous flow of internal migrants, the location they settle, and mainly the various phases they go through while being incorporated into the town as its permanent inhabitants (see Table 5). In -the- town mobility is also high. Another important factor is whether internal migrants live in groups of the same origin or scattered, because this determines a lot the perception and the expression of community life.

The fact that Elefsina is a pole attracting internal migrants,

determines its demographic picture, and perhaps makes this town a very exceptional case where the researcher can combine the longitudinal and the cross-cultural approaches, not without some risk though. Each quarter and each group among the natives and the internal migrants, even perhaps an individual in some cases, represents a phase in the continuum of rural-urban development, and so with a cross section in the present, we could study various stages of development simultaneously.

As regards the various attitudes among the inhabitants, mainly between the natives and the internal migrants, both positive and negative, they can be explained along the lines of Greek subjective culture, and mainly of the concept "ingroup-outgroup".

Concerning the cultural level of the town, the overall impression is that what happens, does not affect and does not represent the inhabitants who have the feeling that "there is nothing really going on" in this respect. In a way Elefsina could be considered in many respects as representing what happens in Greece the last three decades; villages lose their inhabitants and the industrial towns gather more than the half population of the country. Elefsina might serve for the researcher as a kind of microcosm of the macrocosm Greece.

CHAPTER 8: The methodology

8.1. Introducing the chapter

After "wandering" in the villages and towns -sources of our sample, and especially in the town Elefsina, we hope that the reader has acquired a closer "feeling" of our three milieux and moreover that he/she has added one more perspective to his conception of this project as it has evolved up to this point.

In the present chapter we present the specific steps required to construct and administer our measures; moreover, we present the sampling procedure and a profile of our three samples as those have emerged from our demographic questions. Furthermore we present the types of analysis used and finally we discuss briefly the issues of reliability and validity of our measures.

8.2. The construction of the questionnaire on adolescents'

ingroup transactions (PS); methodological clarifications

This questionnaire, provides measures of the adolescents' experience of transacting with their own ingroup. In devising it I drew on Anglophone and Greek literature to establish the functions of social support sharing and social control through moral guidance as served by the family, the social network and the Greek ingroup.

From the literature and also the pilots there emerged more functions and each was used as the basis for the construction of one or more items of the questionnaire labelled PS (see Figures 6.4 and 6.5).

The literature and the pilots also yielded a list of role categories as members of the ingroup. The adolescents' "tentative

ingroup" was defined in terms of transactions with role categories (with the exception of the two specific persons, father and mother).

I drew three units of role categories: a) family and relatives, b) peers (locally and non-locally confined) and c) other significant adults (see Figure 6.6).

The questionnaire (labeled PS), went through numerous pilots. First, a number of small pilots were conducted to check comprehensibility of instructions, clarity of the wording and any difficulties that those that participated might have faced. Then Pilot Nine served to check for the categories that emerged. A first form of the measure PS was administered in Pilot Nine.

Pilot Eleven yielded the final improvements as regards timing, comprehensibility of the modified instructions and degree of compliance (for the final form of PS, see Appendix Two). The order of questions was designed so that earlier items required less emotional involvement, to enable the adolescent to feel at ease.

8.3. The construction of the questionnaire on the others' transactions in the neighbourhood; conceptual and methodological clarifications

This questionnaire provides measures of the adolescent's perceptions of others' transacting in his neighbourhood. In devising it, I drew on Anglophone and Greek literature to establish the functions of social support, sharing and social control through moral guidance, as served by the small local community.

However, a confusion emerged as regards the levels of the small local community. The above mentioned functions, were mentioned in the literature as being served by both the

microneighbourhood or small neighbourhood and the macro-neighbourhood or big neighbourhood, interchangeably. The same was found out in the pilots. Thus, two issues seemed to need clarification. The first concerned the level "micro" or "macro" in which transactions reflecting these functions should be explored; the second concerned the definition of the two concepts, this time as conceived by Greek adolescents.

Those two clarifications, would ascertain first that transactions were explored at the most relevant to them level, and second that our sample would have a common frame of reference when referring to their small local community.

First, the definition had to be established. For this purpose we conducted Pilot 6a and we also used Pilot 3. The microneighbourhood was finally defined as "the area including one or two blocks around one's residence". The macro-neighbourhood was finally defined as "an area with a specific label, which consists of many neighbourhoods including your own" (i.e. the adolescent's). It should be reminded that in Greece there is a specific concept for the macro-neighbourhood, the "quarter" (see also Chapter Two and Pilot 3).

Regarding the level to explore transactions, the final decision was that it should be the small neighbourhood. To decide on this, we conducted Pilot 7 and we also used Pilots 4, 6a and mainly 3 (see Table 6.2).

This issue has been difficult to decide because a considerable number of pilots, when conducted to elicit the item pool of the community and ingroup transactions, revealed human contact to be a common element of the local community at all its levels; small neighbourhood, quarter or village, town, even in the abstract concepts of place and nation. It was found out that the concept of

locality -"topos" in Greek-, includes the element of human "give and take" whatever the level of the locality.

Finally, it was concluded that the level to explore transactions would be the area of one or two blocks around one's residence, without implying however that transactions which have locality reference take place exclusively in this small area; what is suggested is that this small area should be viewed more like a nucleus of one's local transactions, its center being one's own dwelling.

One might argue that the definition "one or two blocks" is quite approximate and thus not specific. The counter-argument is that it has been demonstrated by literature, pilots and field work that human transactions are not strictly confined to local boundaries. Therefore, the adolescents are both facilitated and guided by the approximate definition of neighbourhood so that they can feel and be free to depict their perceptions of the transactions in their neighbourhood, without being inhibited by a definition that might conflict with their own conception of neighbourhood.

Except for clarifying the issue of the level to be explored, Pilot 7 also served as a check for the clarity in the phrasing and the wording of the items.

The final form of the measure was established by conducting Pilot 10, as a final check for timing, comprehensibility of instructions and degree of non-response.

Finally it should be noted that the two processes, first of conceptual and second of methodological clarification required for the construction of the measure of the adolescents' perception of his neighbourhood transactions, have resulted into the emergence of a measure of social, cultural and physical characteristics of the

local community possibly at the level of the macro-neighbourhood. We have considered this measure as an inevitable by-product of those two processes of conceptual and methodological clarification, which in this project has not been utilized.

8.4. The sampling procedure

The three milieux in the study were the Elefsina community, the Peristeri community and eight rural communities (see Tables 8.4 and 8.5 and Chapter Seven). The Elefsina community served as the main experimental group and the purpose in sampling the other two groups was, first, to match the Elefsina community in certain key demographic characteristics stemming from social change criteria, and second, to differ from Elefsina on the criteria of social change.

The pilots led to the decision that the sample should consist of high-school students, males and females, fifteen years-old, who would be screened as "natives". "Natives" were reoperationalized as those raised since at least their fifth year in the neighbourhood of their present residence. The fathers of all the subjects should have similar or comparable type of occupation, and should be in similar educational levels.

Tables 8.1. and 8.2. show that the educational and occupational levels of the fathers of the adolescents of our sample, reflect the distribution of economically active male population in Greece.

The pilots showed that Elefsina offered conditions for human transactions because it is not densely populated and because its internal migrants share common origin, both elements serving as support systems for each other.

Table 8.1.: Economically active Greek male population, total, and age-group 40-44, labourers, by area of urbanity*

area of urbanity	% of 40-44 males, labourers	% of total males, labourers
Greece, total	38	37
urban areas	45,5	46
semi-urban areas	40	38
rural areas	22,5	21

(*) Source: Statistical Yearbook of Greece, 1984.
Athens 1985, National Statistical Service of Greece.

Table 8.2.: Economically active Greek male population, total, and age-group 40-44, elementary school graduates, among labourers and farmers.*

	Total Greece	Age-group 40-44	Elementary school graduates
Total males	2.584.582	304.294	1.550.868
labourers	960.812	115.729	738.560
farmers	682.127	70.665	450.075

(*) source: ibid (of Table 8.2)

Table 8.3.: The most densely populated municipalities in the Athens Metropolitan Area, among those matching Elefsina in educational and occupational levels of the economically active population, total and male*

name of the municipality	in/nts per Klm ²	craftsmen & laborers & operators of transp. means	
		% of total population	% of 35-44 age group of male population
Elefsina	3,34	70	74,5
Nikea	19,64	65,8	69,3
Egaleo	14,62	64,8	64,9
Peristeri	13,94	65	64,5
Keratsini	15,13	66,5	70,2
Nea Ionia	13,45	64,4	66,5
Galatsi	12,52	58,6	58

graduates of element. school

% of total population	% of total male pop/tion	% of 40-49 age group of male pop/tion
47,6	50,6	49
43,5	-	48
48,3	51,1	53,6
47,9	52,3	52,1
44,8	-	47
45,9	-	49,8
46,2	-	44

(*) Sources used:

- 1: Resultats du Recensement de la Population et des habitations, effectue le 14 Mars 1971, vol II, Fascicule 1, Department d' Attique (Apotelesmata apographis plithismou-katikion tis 14 Martiou 1971). Athens: Statistical Service of Greece.
- 2: Geographic distribution, 1981 (Katanomi tis ektaseos 1981). Athens: National Statistical Service of Greece 1982).
- 3: Population Census 1981 (Pragmatikos Plithismos 1981) Athens: National Statistical Service of Greece, 1982.
- 4: Statistical Yearbook of Greece, 1984. Athens: National Statistical Service of Greece, 1985.

It was decided that the urban control group, should be taken from a densely populated area characterized by little homogeneity among its inhabitants as regards their place of origin. Moreover, it should match Elefsina in the socioeconomic level of its inhabitants.

For the rural sample, it was important to select a remote rural area which contrasted with the urban one. (For a description of the demographic and of the social change criteria as well as of the rationales for deciding on those criteria and thus on the Peristeri and Rural Communities, see Section 6.7.4).

To select the sample for the urban group, I consulted the publications of the Greek Statistical Service and chose the municipalities of the Athens Metropolitan Area with the greatest population density, whose inhabitants were very similar to the Elefsinians in educational level and type of occupation. A list was made of those municipalities in which the highest percentage of the male population were (and still are), craftsmen and labourers -not in agriculture- and operators of transport and as regards education, graduates of the elementary school, the highest compulsory level for this generation.

Since most of the fathers of the 15 year olds belong to the age groups 40-49 or 35-44, (the Statistical Service has used two different categories for the educational and occupational levels of the population) percentages were tabulated separately for those age groups, but as shown in Table 8.3, they are almost identical to the percentages of the total economically active population of each municipality.

The municipalities matching Elefsina most closely listed in Table 8.3, were those among which I had to choose my urban group of about two hundred subjects. It was considered essential to gain a

first hand impression with each mayor or someone representing him, as well as to walk and drive around in addition to conducting the preliminary studies.

The area in and around the centre of the municipality of Peristeri was considered the most suitable among those listed in Table 8.3. There are three quarters of Peristeri in and around its centre, namely Centre or Evangelistria, Nei Taxiarches or Lofos Maska, and Agios Andonios. Overall, Peristeri consists of eighteen quarters, and it is among the biggest municipalities of the Athens Metropolitan Area and of Greece in general.

Although type of residence was not planned to be similar across the three milieux, it was thought that flats in high-rise buildings would contribute to alienation. However, since Peristeri was found to have the main required characteristics for the control group, the type of residence was not used as a criterion. In fact, almost all of the subjects in the study live in one or two-storey buildings except 35% of the Peristeri sample who live in apartment buildings especially built for workers.

Three villages met the criteria; Thespies (population 1.593), Pili (pop. 957), and Agios Georgios (pop. 2.176). (Pragmatikos Plithismos [Real Population] 1981, pp. 59-60).

Our rural sample comes from the schools of the first two villages, since technical and human conditions prevented the collection of the data in the high-school of Agios Georgios.

The rural sample consists of all the 15 year olds attending the third grade of each high-school. This means that the residence of most of them is in the nearby villages as the small population of each village does not permit the running of a separate high-school. In Table 8.4, the names of the villages, and the number of the rural subjects from each high school are listed.

Table 8.4.: The names of the villages of the rural sample and the number of subjects from each village and from each high-school

name of village of residence	# of subjects	high-school location
Pili	11	Pili
Skourta	8	Pili
Stefani	1	Pili
Thespies	16	Thespies
Leondari	8	Thespies
Mavromati	30	Thespies
Panagia	3	Thespies
Elopi	8	Thespies
total # of rural subjects	85	

Table 8.5. The number of students who went through screening, the screened sample, and the final sample

school identification	initial "unscreened" sample	screened sample	final sample
1st of Peristeri	160	95	87
4rd of Peristeri	120	60	55
16th of Peristeri	90	58	58
1st of Elefsina	90	72	70
2nd of Elefsina	150	116	107
3rd of Elefsina	100	74	70
H.sch. of Pili	20	20	20
H. sch. of Thespies	69	67	65
total	799	562	532

In Peristeri, the high-schools corresponding to the three quarters in and around the centre, were the sources of the sample. Those were the 1st high-school in Nei Taxiarches, the 16th in Evangelistria and the 3rd in Agios Andonios.

All subjects of the third grade in schools chosen were given the screening forms. (For more details see the section "Collection of the Data" of this chapter, and Appendix One for the screening forms). The "natives", ie those raised since at least their fifth year in the neighbourhood they were still living, were selected for the final study.

Table 8.5 shows the initial number of students that filled in the screening forms, then the number of the screened sample, and finally the number that filled in the sets of questionnaires successfully, ie the number of our final sample.

The final sample consisted of 532 fifteen year old high school students, males and females. In Table 8.6, we can see the distribution of our sample by milieu and sex.

8.5. Description of the sample in terms of the demographic questions

The main reason for obtaining such information as the occupation of the parents, their educational level, their origin, or the way the adolescents spend their vacations, has been to check whether the criteria for the sample selection, based on demographic data mainly, have been effective. Another purpose for collecting much "background" information on our sample, has been that of providing information, adequate to enable us to put the sample in the perspectives first of Greece in general and second of the issues explored in this project in particular.

Table 8.6.: The distribution of the sample by milieu and sex

milieu	both sexes		males		females	
	n	%	n	%	n	%
Elefsina	247	46.5	120	22.7	127	23.8
Peristeri	200	37.5	82	15.4	118	22.1
Villages	85	15.9	42	7.9	43	8.1
Total	532	100	244	46	288	54

Table 8.7.: The distribution of the sample by fathers' type of occupation

	M i l i e u		
	Elefsina	Peristeri	Villages
Employees (high school graduates)	15.3%	15%	2.4%
Technicians, skill workers and operators of transport	38%	39%	8.2%
Farmers, loggers etc.	1.6%	-	43%
Unskilled workers	23%	8.5%	2.4%
Both farmers and workers	-	-	21%
Small business owners	18.5%	25%	22.4%
Scientists managers	1.6%	10.5%	-

The total number of the sample was 532, fifteen year olds, ie most of them born in 1971 and a few in 1972. The boys were 245 and the girls 288 (see Table 8.6).

Most of the subjects in all three milieux were born in the neighbourhood in which they were living at the time of the collection of the data, and more specifically, those "pure" natives amount to 61% of the Elefsinians, 76% of the Peristerians and 90% of the rurals. Most of the rest were born in another neighbourhood of the same town or village, (and came to live in their present neighbourhood of residence when they were five or less years old). From this point we shall refer to Elefsinians by El. and to Peristerians by Per.

Concerning the place of origin of the subjects' fathers in Elefsina, 30% were natives, 41% came from rural areas, 15% from semi-urban and 24% from urban areas. The proportions were very similar in Peristeri. The same pattern applied to the subjects' mothers in the two towns.

The highest percentage of the subjects' fathers who are internal migrants, have come to the towns El. and Per. in adulthood, ie about 65%, while the few non-native rurals are those that came from their native villages to that of their residence to work or by marriage. The picture is almost identical in the case of the mothers.

Socioeconomic level as defined by the level of education and type of occupation

The fathers of the Per. sample tend to be at a slightly higher educational level, yet in all three areas most either graduated from the elementary School -compulsory for that age-group (31-38%) or finished a couple of grades lower or higher than this. A similar

pattern is observed in the case of mothers.

Regarding the fathers' type of occupation, (see Table 8.7) in the two urban areas, many are in the category of technicians, skilled workers and operators of transport means or other low-level employees (El. 38%, Per. 39%). A large proportion in El. are unskilled workers (ie 23% versus 8% in Peristeri), while in both towns there is a substantial proportion of small business owners (El. 18%, Per. 25%). Only the 10% of the sample, all from Peristeri fall into the category scientists or managers in enterprises.

The rural fathers, as expected, are largely in the category of farmers, loggers and related workers, ie 43%, yet a larger number of them have small business such as shops or vans, (22%) and another 21% are both farmers and workers in a relatively nearby factory.

It seems that even in the villages considered as among the most remote in the prefecture of Beotia, inhabitants have started working in the factories, thus gradually introducing the whole village of their residence to a new way of living.

As for the fathers' working condition almost all are working, ie 92%, while 5% are retired and only one, ie 0,2% unemployed (concerning unemployment, there are reasons to believe that there were more than one unemployed father, yet we can only guess as there was no specific question on unemployment).

The working condition of the mothers is as expected, different. The vast majority of the urban mothers are housewives ie 71% while 28% are working outside the house in jobs similar to those of the fathers, or in small family enterprises such as shops.

The picture is different in the case of the rural mothers, 51% of whom are both housewives and farmers, while 35% are only housewives.

Other characteristics

Most of the families of our sample have two children (see Table 8.8), (El. 55%, Per. 60%, Rur. 39%), and a lower number has three (El. 31%, Per. 23%, Rur. 36%). The rest have either only one or four in almost equal proportions. As for the type of family, the largest majority are nuclear (El. 74%, Per. 78%, Rur. 55%), yet for almost half of all the families of our sample, at least one grand parent lives in the same town (Table 8.9). In 78% of all the families of the sample, at least one aunt, uncle or cousin, lives in the same town. The picture seems very similar to that described by Katakis (1984) in that the nuclear family tends to live near relatives for support (Table 6.10).

Eighty four percent (84%) in the three areas stated that they had at least one friend -either their own or the family's in their town or village of residence. A final issue relating to family or origin concerns vacations. A great number go to their place of origin (El. 55%, Per. 67%, Rur. 27%) and again a large proportion spends their vacations with relatives in summer house (El. 25%, Per. 32%, Rur. 70%). These proportions are of the total sample, not only among the internal migrants.

8.6. The collection of the data - procedure

Rapport - building

Establishing good and friendly relations with the subjects, thus making sure of their cooperation, is of great importance in research. In the case of the present project, I had to start from the principal and the teachers and then to proceed to the students, since the collection of the data was done in the schools.

Introducing myself to the principle and explaining briefly

Table 8.8.: Distribution of the sample by number of children in each family

Milieu	Number of children in the family									
	one		two		three		four		five and more	
	n	%	n	%	n	%	n	%	n	%
Elefsina	17	6.9	136	54.8	76	30.6	13	5.2	6	2.4
Peristeri	15	7.5	120	60.0	47	23.5	18	9.0	3	1.2
Villages	2	2.4	33	38.8	31	36.5	16	18.8	3	3.6

Table 8.9.: Distribution of the sample by type of family

Milieu	extended		nuclear	
	n	%	n	%
Elefsina	56	22.6	191	77
Peristeri	38	19	161	80.5
Villages	36	42.4	48	55.3

Table 8.10.: Distribution of the sample by local proximity of relatives.

Milieu	At least one relative in same town or village		No relatives in same town or village	
	n	%	n	%
Elefsina	233	94.3	14	5.7
Peristeri	164	82.8	34	17.2
Villages	82	98.8	1	1.2

that I was to collect data for my Ph.D. was the first thing to do, and I showed the permission granted from the Ministry of Education which permitted me to conduct the research in the schools. Then I would describe the steps of the collection of the data, the time each was about to take, and the way -classroom and group-administration- the questionnaires were to be administered.

The principals were not pleased to know that the students were going to miss some classes, so I had to try and find with them some convenient time in the schedule so that they would feel more relaxed with the whole project. To be forced in almost all the schools to collect the data during gymnastics, music etc., was a difficulty as it delayed the whole procedure and caused too many visits in each school. Besides that, I had to insist tactfully on the proper conditions under which to collect the data without interruptions or without having to put in one session more than the required number of respondents.

Having established good relations with the principal, the next step was to gain the teachers' cooperation. I would ask them to help me while at the same time showing respect for their schedule and trying to make sure they would be tolerant as it was sure that the students would miss "important" classes as well, such as physics or language.

The teachers were also given the opportunity whenever possible to choose the students to let go from their class, among those already screened.

The first contact with the students was in their classroom. The principal would introduce me and then he/she would leave. Then I would introduce myself and explain briefly and simply the subjects of my research, ie to study and explore how the adolescents perceive the area they live and their relations with

others, and then the purpose of this research ie to write a Thesis and then try to draw some implications for further application. What was proved to be helpful and rapport-building, was first the fact that I clearly and politely dissociated myself and the project from the school's schedule and activities and then my explaining to the students the importance of collecting correct data. Then I would ask them to consider seriously their participation in the project and feel free to refuse rather than complete the forms carelessly.

Procedure

The actual collection of the data, constituted three stages. The first stage was screening of the sample. Information was gathered about the length of the students' residence in their neighbourhoods and on some of the demographic questions.

The second stage comprised administering the form on the rest of the demographic questions and the questionnaire on the subjects' neighbourhood (see Appendix Two for the form of TR).

The third stage consisted of the administration of the questionnaire PS, on the adolescents' ingroup. This was administered to groups of eight to ten because of its complexity, in a room especially provided for this purpose. Care was taken to establish a good rapport with respondents (see Appendix Two for the detailed account of the oral instructions).

The collection of the data lasted two and a half months from December of 1985 to the end of February 1986. The time required for administering all the measures and collecting the data, was estimated to be approximately 15 minutes for stage one, 25 to 30 minutes for stage two, and 50 to 60 minutes for stage three. The collection of the data was all done by the author.

8.7. The analysis

The statistical methods used for the analysis of the data were descriptive and inferential. The descriptive were frequency distributions, means, one way analysis of variance of the means, crosstabulations and Crammer's statistics. The inferential methods were first factor analysis

All the factor scores were examined with the method of multiple regression in order to identify significant relations between the factor scores on the one hand and the independent variables milieu, sex and proximity of relatives on the other.

As all three independent variables are qualitative, the method of dummy variables was used, in order to evaluate them in the regression. The method of "ENTER", that is all independent variables in the regression, was used. To connect the analysis with the aims and the results, we present below briefly, each analysis coupled with the research questions that it has attempted to answer (see also Table 6.1).

Descriptive statistical methods

(1) Frequency distributions and one way analysis of variance of the means of the data from IR-real was done, to answer the question asking which are the adolescents' conceptions as regards the frequency of the others' transactions in his neighbourhood for the total sample and for each milieu separately.

(2) The Schaffe' test was done for the means of IR-real to answer the question whether there are any significant differences among the three milieux as regards these conceptions of others' transacting in the neighbourhood.

(3) Frequency distributions and one way analysis of variance

of the means of the data from IR-ideal was done, to answer the question, which are the adolescent's ideal conceptions as regards the frequency of the others' transactions in his neighbourhood, for the total sample and for each milieu separately.

(4) The Scheffe' test was done for the means of IR-ideal, to answer the question regarding whether there are any significant differences among the three milieux as regards these ideal conceptions (see (3) above) of others' transacting in the neighbourhood.

(5) Frequency distributions and one way analysis of variance of the means of the data from PS was done, to answer the question, which are the adolescent's conceptions as regards the frequency of his own transactions with his ingroup members (in role categories) for the total sample, and for each milieu separately.

(6) The Scheffe' test was done for the means of PS, to answer the question regarding whether there are any significant differences among the three milieux as regards these conceptions (see (5) above) of adolescents' transactions with his ingroup members (in role categories).

(7) Cramer's Statistics were done for the means of each of three pairs of PS items measuring transactions of support, casual help and confiding (see also section 4.4.6). The question to be answered was asking "what is the degree of the operationally defined reciprocity between the adolescent on the one hand and each ingroup member (in role categories) on the other".

Inferential Statistical Methods

(8) Principal Component Factor analysis was done, for the data from IR-real dimension, from total sample combined, to answer the question "what is the structure of the adolescent's conceptions of

others' community transactions in his neighbourhood". (The structure of each role-category in the neighbourhood, in terms of transactions).

(9) Multiple Regression Analysis on the factor scores of (8) above was done, to answer the question whether there are any variations in those structures (of (8) above) by: (a) milieu, (b) sex and (c) local proximity of relatives.

(10) Principal Component Factor Analysis was done, for the data, from IR-ideal dimension for the total sample combined, to answer the question "What is the structure of the adolescent's ideal conceptions of others' community transactions in his neighbourhood". (The structure of each role-category in the neighbourhood in terms of transactions).

(11) Multiple Regression Analysis on the factor scores of (10) above was done, to answer the question whether there are any variations in those ideal structures of (10) above, by: (a) milieu, (b) sex and (c) local proximity of relatives.

(12) Principal Component Factor Analysis was done, for the data from PS, to establish the structure of the adolescent's conceptions of his own transactions with his ingroup members. Two types of factor analysis were done:

(a) factor analysis for the data of the total sample to answer the question "what is the structure of each transaction in terms of the ingroup role categories". This analysis has been called in short "PS horizontal".

(b) Factor analysis for the data from each milieu separately, to answer the question "what is the structure of each ingroup role category, in each milieu, in terms of transactions. This analysis has been called in short "PS vertical".

(13) Multiple Regression Analysis on the factor scores of "PS

vertical", i.e. (12a) above, was done to answer the question whether there are any variations in those structures of (12a) above, by: (a) milieux, (b) sex and (c) local proximity of relatives.

8.8. Reliability and Validity of the measures

Reliability concerns the extent to which any measuring procedure yields the same results on repeated trials. In our case however, to use a test-retest procedure turned out to be impossible; for reasons already mentioned in a previous section, the collection of data took long and most of the school principals were not willing to permit any retesting procedure.

Thus, it was decided to use a measure of internal consistency in order to evaluate the reliability of the factors extracted. The techniques to measure internal consistency, require only a single test administration and provide a unique estimate of reliability for a given test administration. So, for each factor extracted, the Cronbach's Alpha was calculated, which is considered the most popular among these reliability estimates.

Concerning the questionnaire TR, the reliability estimates are a bit to the low side (see Table 9.44, section 9.2.3.). Nevertheless, the factors extracted were accepted, since they were considered as describing our sample. The factors extracted do not seem strong enough to be used as measures in a further similar study. As commented in Chapter Ten, the measure TR seems to need certain modifications.

Regarding the questionnaire PS, most of the reliability estimates are high. The lowest of the estimates are to be found in the last factors, a phenomenon which is rather expected (see Table

9.44 in section 9.2.3., for the estimates of the factors extracted from the combined sample, and Tables 9.111, 9.112, 9.113 and 9.114 in section 9.3, for the estimates of the factors extracted from the sample of each milieu separately). In the case of PS, the factors with .75 estimate and above, could be used in a future similar study as measures of the adolescents' conceptions of ingroup transactions.

Validity concerns in this study mostly the content validity and the construct validity. As regards first the content validity, it has been ensured by the use of the numerous pilots; items were selected on the basis both of the relevant Greek and Anglophone literature, and of the item-pool elicited by a sample similar to the final sample of the study. More specifically, the main variable explored by the two measures, ie the "conceptions of community functions" has been operationalized in terms of transactions associated with the community functions by both the Greek and the Anglophone literatures, and by the subjects of our pilots.

As regards the construct validity, it is a known fact that an elaborate theoretical framework surrounds this concept. Carmine and Zeller (1979) point out that in the social sciences its applicability is generalized. In elaborating, they stress that its assessment as regards an empirical measurement, depends on whether the measure can be placed in theoretical context. The major criterion to decide on the construct validity of a measure is the extent to which "the performance of the measure is consistent with theoretically derived expectations" (ibid: 27). They continue to point out that if it is inconsistent, then the usual conclusion is that the empirical measure does not represent its intended theoretical concept and that the measure lacks construct validity for that particular concept (ibid).

In our case, construct validity has been ensured by the use of factor analysis, which checks the constructs underlying the variable under investigation.

The factors extracted from the factor analysis were examined as findings and they were not found to contradict the relevant theory on the Greek culture under social change. It seems that overall, our findings strengthen the construct validity of our questionnaires, especially that of the measure PS.

In case of the measure TR (real and ideal) although there is not any inconsistency between theoretical expectations and findings, some shortcomings have been identified which are to be discussed.

CHAPTER 9: Results

9.1. The frequencies of conceptions

In this section, the focus is on the frequencies of conceptions. The main questions addressed, ask "how often are the social support, sharing and social control transactions, -manifested in specific transactions- conceived by adolescents as actually being served, that is as occurring frequently in the neighbourhood and in the ingroup?" moreover "how often adolescents desire that those transactions should ideally occur in the neighbourhood?" Also, "what variations exist in all the above conceptions, as a social change manifestation?"

9.1.1. Adolescent's conceptions of others' transacting in the neighbourhood (real and ideal dimensions)

There are six role categories into which the inhabitants of the adolescents' neighbourhood have been grouped. These are examined in terms of eight different transactions.

The role categories are neighbours, relatives, friends, compatriots, colleagues and those having common affiliations. The transactions are greeting, casual visiting or "dropping-in", borrowing such as tools, or coffee and sugar, supporting in difficulties, going out, feasting in family celebrations and quarreling or gossiping.

First we examine the real dimension, then the ideal. The means of the adolescents' perceived (real) and then of the desired or ideal frequency were separately tabulated, for the combined sample, and for each milieu separately. (see Tables 9.1 and 9.2.).

Table 9.1 mean frequencies and SDs of the adolescents' Perception
----- of the frequencies of others' transactions in the
neighbourhood, for the combined sample and for each milieu
separately; significant differences between the three milieux

4=frequently, 3=rarely, 2=almost never, 1=never (as far as I know)

greeting-real											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.									fican	test	
	M	SD	M	SD	M	SD	M	SD	ce		
neighb	13.77	10.59	13.81	10.55	13.70	10.67	13.82	10.46			
relatv	13.66	10.84	13.67	10.82	13.67	10.80	13.61	10.83			
comPatr	12.67	11.26	12.75	11.22	12.35	11.33	13.15	11.02	***	R>E>P	
friend	13.80	10.61	13.79	10.62	13.83	10.57	13.77	10.66			
collea9	12.73	11.32	12.81	11.31	12.55	11.35	12.92	11.22	*		
com.aff	12.22	11.35	12.41	11.39	11.92	11.24	12.35	11.37	***	R, E>P	
casual visiting-real											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.									fican	test	
	M	SD	M	SD	M	SD	M	SD	ce		
neighb	13.18	10.82	13.25	10.83	13.06	10.83	13.24	10.73	*	E>P	
relatv	13.65	10.72	13.60	10.79	13.70	10.70	13.69	10.51			
comPatr	12.19	11.01	12.27	11.02	12.04	11.00	12.33	10.94	*		
friend	13.50	10.89	13.60	10.77	13.43	10.98	13.38	10.97			
collea9	12.21	11.09	12.28	11.07	12.07	11.06	12.32	11.17			
com.aff	11.79	11.07	11.87	11.10	11.66	10.99	11.85	11.12			
family feasting-real											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.									fican	test	
	M	SD	M	SD	M	SD	M	SD	ce		
neighb	13.01	10.90	13.09	10.86	12.79	10.93	13.29	10.79	***	R>E>P	
relatv	13.86	10.47	13.89	10.36	13.84	10.54	13.79	10.55			
comPatr	12.36	11.10	12.38	11.12	12.23	11.10	12.63	10.98	*	R>P	
friend	13.41	10.91	13.43	10.93	13.39	10.90	13.45	10.84			
collea9	12.16	11.09	12.16	11.11	12.06	11.05	12.36	11.10			
com.aff	11.62	10.95	11.70	11.02	11.46	10.81	11.78	11.00	**	R>E>P	
going out-real											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.									fican	test	
	M	SD	M	SD	M	SD	M	SD	ce		
neighb	12.61	10.83	12.69	10.84	12.44	10.82	12.76	10.78	**	R>E>P	
relatv	13.34	10.83	13.35	10.85	13.31	10.83	13.37	10.74			
comPatr	12.06	10.97	12.09	10.99	11.87	10.88	12.43	11.04	***	R>E>P	
friend	13.71	10.66	13.75	10.62	13.62	10.74	13.82	10.56	*		
collea9	12.10	11.08	12.15	11.04	11.97	11.06	12.24	11.22			
com.aff	11.61	10.95	11.67	10.96	11.53	10.89	11.65	11.06			

*:P<.05, **:P<.01, ***:P<.001

note: the significance refers to the Scheffe test

Table 9.1 continued

borrowing-real											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.	fican		fican		fican		fican		ce	test	
	M	SD	M	SD	M	SD	M	SD			
neighb	13.50	0.77	13.56	0.77	13.35	0.82	13.66	0.58	**	R>E>P	
relatv	13.41	0.89	13.44	0.89	13.32	0.97	13.53	0.66			
comPatr	12.10	1.04	12.21	1.07	11.79	0.94	12.53	1.00	***	R>E>P	
friend	13.50	0.88	13.56	0.84	13.44	0.90	13.46	0.95			
collea9	12.00	1.15	12.11	1.20	11.82	1.06	12.13	1.16	*	E>P	
com.aff	11.56	0.97	11.61	1.01	11.46	0.85	11.67	1.08			

supporting in difficulties-real											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.	fican		fican		fican		fican		ce	test	
	M	SD	M	SD	M	SD	M	SD			
neighb	13.42	0.79	13.46	0.76	13.27	0.85	13.64	0.64	***	R>E>P	
relatv	13.73	0.69	13.73	0.71	13.70	0.74	13.82	0.46			
comPatr	12.37	1.13	12.46	1.15	12.09	1.07	12.76	1.00	***	R>E>P	
friend	13.70	0.70	13.71	0.69	13.71	0.67	13.64	0.79			
collea9	12.18	1.15	12.26	1.16	12.04	1.14	12.32	1.14			
com.aff	11.71	1.06	11.80	1.12	11.64	0.97	11.67	1.08			

considering opinion-real											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.	fican		fican		fican		fican		ce	test	
	M	SD	M	SD	M	SD	M	SD			
neighb	13.14	0.88	13.20	0.92	13.10	0.87	13.05	0.77			
relatv	13.58	0.80	13.62	0.75	13.49	0.91	13.67	0.64			
comPatr	12.29	1.09	12.42	1.12	12.07	1.08	12.44	0.96	**	R>E>P	
friend	13.56	0.83	13.53	0.87	13.59	0.78	13.54	0.81			
collea9	12.39	1.23	12.47	1.26	12.29	1.22	12.41	1.71			
com.aff	11.92	1.22	11.99	1.24	11.91	1.25	11.76	1.11			

gossiping quareling-real											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.	fican		fican		fican		fican		ce	test	
	M	SD	M	SD	M	SD	M	SD			
neighb	13.31	0.77	13.23	0.79	13.34	0.75	13.44	0.71			
relatv	12.68	0.84	12.65	0.84	12.63	0.85	12.91	0.77	*	R>E>P	
comPatr	12.14	1.09	11.97	0.99	12.01	1.07	12.95	1.10	***	R>P>E	
friend	12.82	0.91	12.76	0.91	12.84	0.91	12.98	0.87			
collea9	12.12	1.13	12.18	1.11	12.05	1.14	12.10	1.15			
com.aff	11.82	1.15	11.90	1.19	11.74	1.10	11.78	1.12			

*: $p < .05$, **: $p < .01$, ***: $p < .001$

note: the significance refers to the Scheffe test

Table 9.2: mean frequencies and SDs of the adolescents' conceptions
 ----- of the IDEAL frequencies of others' transactions in the
 neighbourhood, for the combined sample and for each milieu;
 significant differences between the three milieux
 (3=yes, 2=irrelevant, 1=no)

greeting-ideal											
role	total		Elefs		Perist		Rural		Signi		Scheffel
categ.	-----		-----		-----		-----		fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
neighb	12.91	0.31	12.93	0.29	12.89	0.33	12.88	0.35			
relatv	12.92	0.31	12.93	0.31	12.93	0.30	12.88	0.36			
comPatr	12.63	0.57	12.67	0.53	12.62	0.53	12.51	0.73			
friend	12.96	0.23	12.97	0.15	12.98	0.17	12.86	0.43	***	R(E,P	
collea9	12.66	0.52	12.70	0.49	12.66	0.51	12.53	0.62	*	R(E	
com.aff	12.39	0.58	12.45	0.56	12.36	0.59	12.29	0.61	*		
casual visiting-ideal											
role	total		Elefs		Perist		Rural		Signi		Scheffel
categ.	-----		-----		-----		-----		fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
neighb	12.81	0.48	12.87	0.41	12.79	0.52	12.74	0.53			
relatv	12.90	0.36	12.90	0.34	12.93	0.30	12.82	0.51			
comPatr	12.48	0.66	12.54	0.62	12.47	0.65	12.34	0.75			
friend	12.94	0.30	12.92	0.33	12.98	0.18	12.89	0.40			
collea9	12.49	0.64	12.55	0.63	12.45	0.64	12.43	0.68			
com.aff	12.22	0.61	12.25	0.63	12.18	0.58	12.27	0.60			
family feasting-ideal											
role	total		Elefs		Perist		Rural		Signi		Scheffel
categ.	-----		-----		-----		-----		fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
neighb.	12.67	0.65	12.75	0.56	12.59	0.71	12.63	0.72	*	E>P	
relatv.	12.91	0.35	12.90	0.37	12.94	0.28	12.88	0.44			
comPatr	12.43	0.70	12.48	0.66	12.40	0.70	12.32	0.82			
friend	12.85	0.46	12.84	0.46	12.86	0.44	12.82	0.51			
collea9	12.36	0.70	12.39	0.70	12.40	0.68	12.21	0.70	*		
com.aff	12.13	0.61	12.17	0.62	12.08	0.62	12.17	0.56			
going out-ideal											
role	total		Elefs		Perist		Rural		Signi		Scheffel
categ.	-----		-----		-----		-----		fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
neighb	12.57	0.71	12.65	0.65	12.55	0.74	12.39	0.77	*	E>R	
relatv	12.85	0.45	12.86	0.44	12.89	0.39	12.72	0.61	*	R<P	
comPatr	12.33	0.71	12.41	0.71	12.31	0.68	12.16	0.77	*	R(E	
friend	12.92	0.34	12.89	0.39	12.95	0.27	12.93	0.28			
collea9	12.39	0.65	12.43	0.65	12.40	0.65	12.29	0.63			
com.aff	12.11	0.61	12.15	0.62	12.07	0.60	12.10	0.60			

*:P<.05, **:P<.01, ***:P<.001

note: the significance refers to the Scheffe test

Table 9.2: continued

borrowing-ideal											
role	total		Elefs		Perist		Rural		Signi		Scheffel
cate9.	-----		-----		-----		-----		fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
neighb	12.71	0.65	12.76	0.59	12.65	0.71	12.69	0.63			
relatv	12.82	0.51	12.84	0.46	12.81	0.54	12.76	0.59			
compatr	12.30	0.73	12.36	0.72	12.24	0.72	12.27	0.78			
friend	12.84	0.48	12.86	0.43	12.84	0.50	12.78	0.56			
collea9	12.40	0.68	12.46	0.66	12.38	0.69	12.28	0.68			
com.aff	12.15	0.60	12.21	0.61	12.04	0.58	12.22	0.56	**	R>E>P	
supporting in difficulties											
role	total		Elefs		Perist		Rural		Signi		Scheffel
cate9.	-----		-----		-----		-----		fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
neighb	12.82	0.53	12.87	0.44	12.82	0.54	12.69	0.70	*	R<E	
relatv	12.92	0.33	12.91	0.36	12.96	0.22	12.89	0.43			
compatr	12.54	0.67	12.61	0.64	12.48	0.67	12.45	0.73			
friend	12.92	0.31	12.92	0.31	12.94	0.28	12.88	0.39			
collea9	12.53	0.66	12.58	0.66	12.50	0.64	12.47	0.68			
com.aff	12.31	0.63	12.35	0.63	12.28	0.62	12.25	0.62			
considering opinion-ideal											
role	total		Elefs		Perist		Rural		Signi		Scheffel
cate9.	-----		-----		-----		-----		fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
neighb.	12.49	0.81	12.53	0.77	12.48	0.82	12.40	0.87			
relatv.	12.77	0.60	12.77	0.58	12.81	0.55	12.64	0.73	*	R>P	
compatr	12.28	0.79	12.30	0.80	12.30	0.75	12.17	0.88			
friend	12.75	0.62	12.72	0.63	12.81	0.56	12.67	0.74			
collea9	12.37	0.76	12.34	0.76	12.44	0.72	12.30	0.85			
com.aff	12.21	0.67	12.18	0.68	12.23	0.67	12.28	0.64			
much 'give and take', even negative											
role	total		Elefs		Perist		Rural		Signi		Scheffel
cate9.	-----		-----		-----		-----		fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
neighb.	11.83	0.94	11.79	0.93	11.87	0.95	11.86	0.96			
relatv.	11.89	0.95	11.82	0.94	11.99	0.96	11.89	0.95			
compatr	11.76	0.80	11.73	0.81	11.79	0.81	11.78	0.80			
friend	11.99	0.97	11.88	0.95	12.14	0.97	11.97	0.96	*	E<P	
collea9	11.80	0.77	11.78	0.77	11.81	0.78	11.82	0.77			
com.aff	11.84	0.68	11.84	0.68	11.85	0.67	11.85	0.67			

*:P<.05, **:P.01, ***:P<.001

note: the significance refers to the Scheffe test

Also, in figure 9.1., histograms are drawn for each transaction for the real and for the ideal dimensions based on the means of the combined sample, ie of the sample of all the three milieux together.

The whole sample (real)

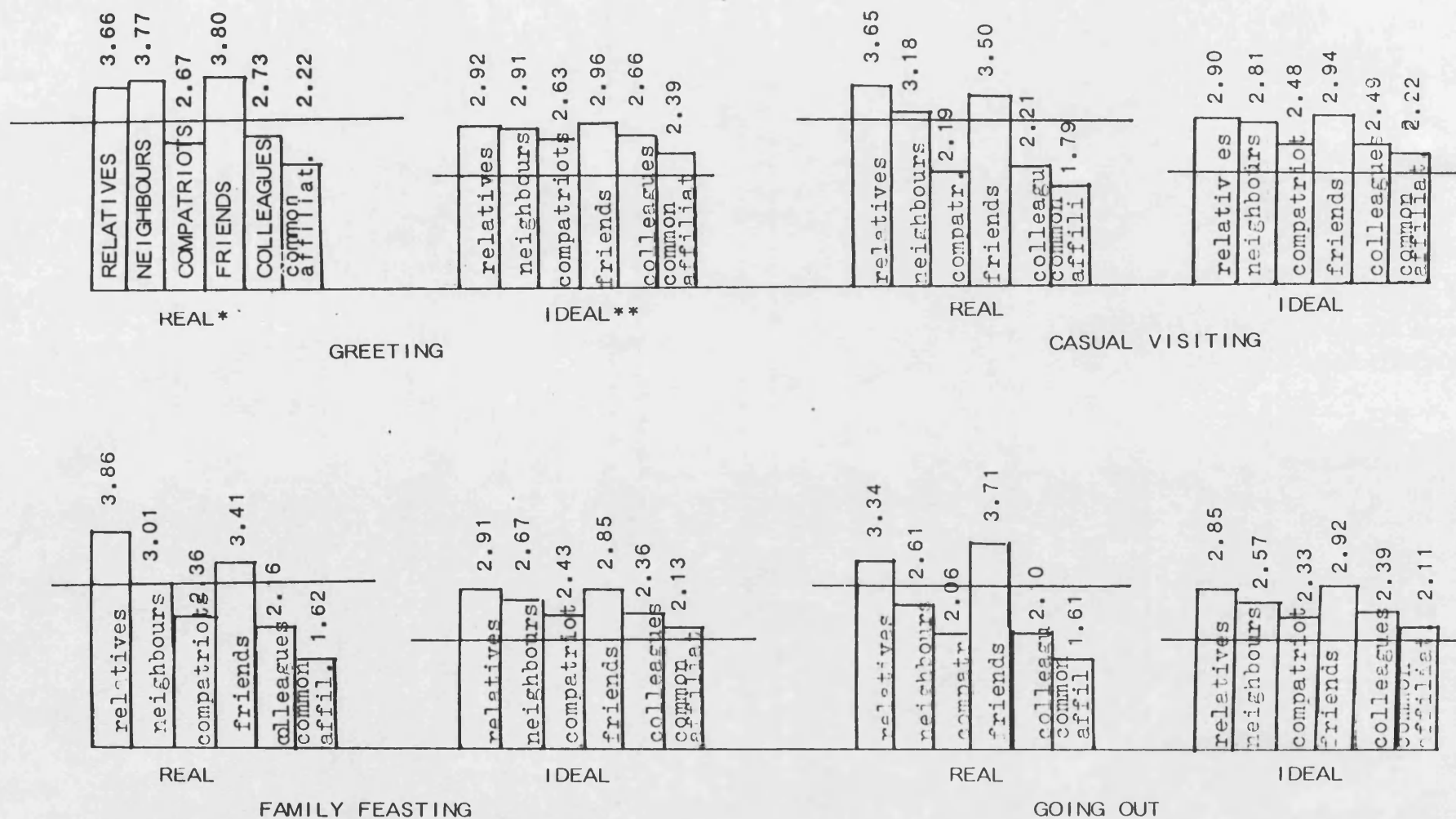
For the combined sample in the REAL dimension, (see Table 9.1 and Figure 9.1.) it is relatives and friends and to a lesser extent neighbours, who are perceived by our adolescents as transacting with rather high frequency in certain transactions. Those are casual visiting, family feasting, considering the others' opinion and supporting in difficulties and they reflect as it were an intimate, committed, and for that matter ingroup type of relating.

In commenting on the means of each role category, we can say that in those transactions reflecting situational contacts and needs enhanced by local residential proximity, such as greeting and borrowing, neighbours as well as friends, and to somewhat lesser extent, relatives, are perceived as transacting frequently.

Finally the outgroup transaction of quarreling and gossiping is perceived to occur only among neighbours the means of the rest role categories, indicating that it is perceived as occurring either rarely or almost never. However we suggest that the low means of the role categories of compatriots, colleagues and common affiliators, should not be taken as indicating a low frequency of transacting between persons in those role categories, since adolescents were instructed not to guess but instead fill in the "never" ("as far as I know") answer if they were not very sure of the role category people belonged to.

Thus, we cannot be sure as to whether the low means in those role categories reflect lack of perceived transacting in the

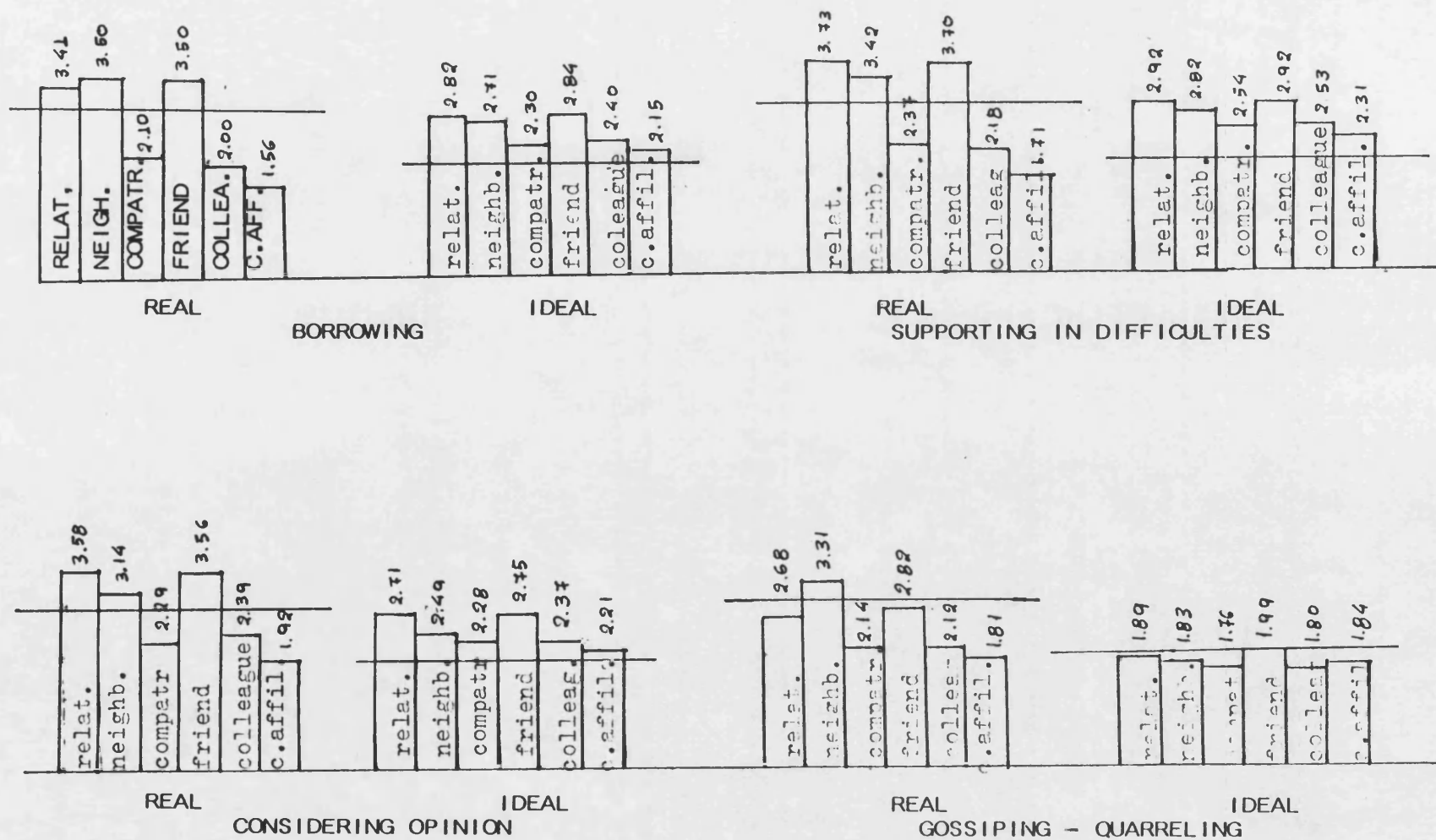
Figure 9.1.: Mean frequencies of adolescents' REAL and IDEAL conceptions of others' transacting in the neighbourhood (Combined sample, n=532)



*REAL: 1: never (as far as I know), 2: almost never, 3: rarely (sometimes), 4: often

**IDEAL: 1: no, 2: indifferent, 3: yes.

Figure 9.1., continued.



adolescents' neighbourhood, or lack of certainty from the part of the adolescents as to which role category others in their neighbourhood belong.

The milieux (real)

Differences have been found in the role categories "neighbours" and "compatriots" between the three milieux, the highest frequency being perceived by the rural group, then by Elefsinians and finally by Peristerians. The lack of significant differences for the other role categories suggests that only neighbours and compatriots are differentiated by the milieux.

Social change as indicated by the three milieux seems to mark only the transactions of neighbours and of compatriots. The other role categories are very similar in the three milieux.

The whole sample (ideal)

Concerning the whole or combined sample in the IDEAL dimension, (see Table 9.2. and Figure 9.1.), it is mostly the friends, relatives and neighbours that adolescents desire to transact frequently. This concerns seven of the eight transactions explored. Only "much give and take even negative", (which implies gossiping) is not valued.

Relating amongst the other role categories explored, ie colleagues, compatriots and common affiliators, is valued by adolescents to a lesser degree, and for four transactions. Those are, supporting in difficulties, greeting, "dropping in" and family feasting. For the remaining transactions there was a high rate of "indifferent" response.

The milieux (ideal)

In this dimension, adolescents are transaction-oriented, not role-category oriented, which means that in each of the three milieux, they express the same concern for most of the transactions to occur frequently. Only with regard to three transactions -the two entertaining ones and the "greeting", there is a difference and it is the Rurals who are less concerned. So, in this case as well as in the case of the Real dimension, there are no significant differences between milieux as a manifestation of social change.

More specifically the adolescents in the three communities value equally highly others' "dropping in" each other's house, exchanging casual help and support, and considering each other's opinion. They do not seem to like "much 'give and take' even negative". Those transactions are those describing an "ingroup relating through traditional boundaring", which means relations with intimacy and at the same time with boundaries. In a following section we explain this in more detail.

9.1.2. Adolescents' experiences of their transactions with their tentative ingroup members

Adolescents' tentative ingroup has been operationally defined as consisting of seventeen role categories, grouped in four units, namely nuclear family-members, close relatives, peers and other adults, such as teachers, neighbours and friends.

At this point we remind the reader that we have used already the terms "tentative" and "derived" ingroup to distinguish between the former which has been operationalized to be measured and the latter which has derived from our various types of analysis. In

Table 9.3 we present a list of both types of concepts. In this chapter since we present results, we are mainly dealing with the derived concepts.

Coming back to adolescents' experiences, of their transactions, they have been explored as they are experienced by adolescents to occur in fourteen transactions reflecting the transactions of social support, sharing and social control through moral guidance.

The means of adolescents' experienced frequencies are tabulated in Table 9.4. for each social network member, in each of the fourteen transactions for the combined sample, and for the sample of each milieu.

As we can see from the table of the means, there do not seem to be many and striking differences between the three milieux. However, whatever differences were found to be significant are tabulated.

Overall then, we can say that milieux different in our criteria of social change, do not seem on the whole to generate to our adolescents different experiences of transacting with their ingroup members as regards their frequencies.

The highest frequencies were found with nuclear family members and the peer friend. This is not differentiated either in the three groups.

In order to gain a more clear picture of our combined sample's experienced frequencies, histograms were drawn, one for each transaction based on the means of the combined or total sample. In the brief presentation of the descriptive results we have focused on those means equal to or above 3.00 which stands for "sometimes".

Table 9.3.: The tentative concepts as operationalized in the measures and their corresponding derived concepts (derived from the types of analysis used)

TENTATIVE CONCEPTS	DERIVED CONCEPTS
<u>Tentative ingroup of adolescents</u> The 17 role categories of the measure PS (see Figure 6.6.)	<u>Adolescents' derived "ingroup of frequencies" or "actual" ingroup</u> <div> <div>parents</div> <div>siblings</div> <div>cousins</div> </div> <div> <div>peer friends</div> <div>grand parents</div> <div>adult friends</div> </div>
<u>Tentative units of adolescents' ingroup</u> <div> <div>extended family</div> <div>peers</div> <div>other adults</div> </div> <div> the units of the above role categories of P S (see also Figure 6.6.) </div>	<u>Adolescents' derived "ingroup of structures"</u> <div> <div>extended family</div> <div>neighbours (residential and school)</div> <div>peers</div> </div>
<u>Tentative ingroup of others in the neighbourhood</u> <div> <div>neighbours</div> <div>relatives</div> <div>friends</div> <div>compatriots</div> <div>colleagues</div> <div>common affiliators</div> </div> <div> categories of TR </div>	<u>"Others' derived ingroup of frequencies" or "others' actual ingroup"</u> <div> <div>relatives</div> <div>friends</div> </div> <div> in all 3 milieux </div> <div> <div>(also)</div> <div>colleagues</div> <div>compatriots</div> </div> <div> in Elefsina </div>
	<u>Others' derived ideal ingroup of frequencies or "others' ideal ingroup"</u> <div> <div>relatives</div> <div>friends</div> <div>neighbours</div> </div>
	<u>Note:</u> No analysis was done for others' ingroup of structures

Table 9.4 : mean frequencies and SDs of the adolescents' experience
 ----- of their own transactions with their tentative ingroup
 members for the combined sample and for each milieu; significant
 differences between the three milieux

5=always, 4=very often, 3=sometimes, 2=rarely, 1=never, 0=miss. data
 (don't have)

----- doing tasks together -----											
role	total		Elefs		Perist		Rural		Signi		Scheffel
categ.	-----		-----		-----		-----		fican	ce	test
	M	SD	M	SD	M	SD	M	SD			
father	13.37	10.98	13.29	10.99	13.37	10.95	13.63	10.97	*		R>E
mother	13.76	10.94	13.75	10.94	13.83	10.93	13.66	10.95			
sibling	13.72	11.04	13.77	11.02	13.69	11.05	13.65	11.10			
gr.Par.	12.32	11.00	12.31	11.05	12.35	10.98	12.29	10.87			
uncl.etc	2.23	10.96	2.26	10.95	2.29	10.96	2.01	10.94			
cousin	13.08	11.09	13.06	11.05	13.15	11.15	13.00	11.04			
nr-fs-fr	2.96	11.20	2.91	11.20	3.03	11.24	2.97	11.10			
nr-fst	12.10	11.21	11.96	11.04	12.11	11.35	12.40	11.27			
nr-frnd	13.01	11.24	13.07	11.22	12.96	11.32	12.92	11.09			
fst-fr	12.99	11.20	12.89	11.19	13.16	11.22	12.87	11.16			
neighbr	11.87	11.08	11.97	11.12	11.70	11.00	12.01	11.13	*		E>P
fell.st	12.21	11.14	12.07	11.09	12.30	11.17	12.45	11.13	*		R>E
friendt	13.03	11.24	12.99	11.30	13.08	11.22	13.02	11.14			
teacher	11.93	11.12	12.00	11.14	11.83	11.10	12.00	11.10			
ad nr-fr	2.26	11.19	2.17	11.19	2.33	11.22	2.36	11.16			
ad nr	11.73	11.00	11.73	11.01	11.60	10.95	12.03	10.99	**		R>P
ad frnd	12.51	11.32	12.37	11.28	12.52	11.33	12.86	11.32	*		R>E
----- trusted to show right and wrong -----											
role	total		Elefs		Perist		Rural		Signi		Scheffel
categ.	-----		-----		-----		-----		fican	ce	test
	M	SD	M	SD	M	SD	M	SD			
father	14.22	10.92	14.25	10.93	14.19	10.92	14.18	10.89			
mother	14.33	10.82	14.42	10.78	14.36	10.77	14.00	10.96	***		E>P>R
sibling	13.54	11.05	13.63	10.98	13.52	11.06	13.31	11.19			
gr.Par.	12.97	11.20	13.03	11.20	13.03	11.18	12.68	11.19			
uncl.etc	2.76	11.11	2.89	11.08	2.77	11.15	2.34	10.97	***		E>P>R
cousin	12.77	11.09	12.76	11.08	12.79	11.14	12.71	11.02			
nr-fs-fr	2.67	11.18	2.66	11.22	2.81	11.07	2.42	11.29			
nr-fst	12.01	11.00	12.01	10.96	12.01	11.04	12.02	11.04			
nr-frnd	12.57	11.06	12.61	11.10	12.60	11.06	12.35	10.94			
fst-fr	12.74	11.06	12.78	11.06	12.79	11.07	12.54	11.02			
neighbr	11.75	10.92	11.81	10.91	11.71	10.91	11.67	10.96			
fell.st	12.14	10.98	12.14	11.00	12.16	10.93	12.09	11.00			
friend	12.98	11.08	13.03	11.12	12.98	11.02	12.82	11.08			
teacher	13.14	11.26	13.22	11.29	13.07	11.24	13.05	11.20			
ad nr-fr	2.51	11.09	2.52	11.09	2.62	11.15	2.26	10.91			
ad nr	11.79	10.97	11.82	11.00	11.78	10.98	11.70	10.88			
as frnd	12.89	11.07	12.85	11.07	12.91	11.05	12.98	11.14			

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.4: continued

having common interests											
role	total		Elefs		Perist		Rural		Signi		Scheffe
categ.									fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
father	13.07	1.00	13.12	1.01	13.00	1.04	13.07	1.09			
mother	13.29	0.99	13.42	0.92	13.20	1.03	13.14	1.04	*		
sibling	13.69	0.98	13.78	0.90	13.62	1.04	13.56	1.05			
gr.Par.	11.96	0.88	11.98	0.90	11.97	0.83	11.85	0.94			
uncl.etc	2.21	0.95	2.27	0.97	2.23	0.94	1.98	0.86			
cousin	13.28	1.09	13.19	1.10	13.44	1.09	13.20	1.02	*		
nr-fs-fr	2.97	1.18	2.82	1.13	3.20	1.16	2.87	1.28			
nr-fst	12.43	1.11	12.43	1.18	12.45	1.10	12.37	0.98			
nr-frnd	12.99	1.10	13.02	1.13	13.10	1.08	12.60	0.94	**	R<E<P	
fst-fr	13.16	1.07	13.12	1.05	13.32	1.03	12.87	1.14	**	R>P	
neighbr	11.87	0.94	11.89	0.99	11.85	0.91	11.88	0.86			
fell.st	12.64	1.01	12.60	1.04	12.69	1.02	12.67	0.94			
friend	13.39	1.11	13.38	1.14	13.51	1.10	13.14	1.01	*	R<P	
teacher	12.01	0.99	12.17	1.04	11.85	0.93	11.91	0.87	**	E>P	
ad nr-fr	2.45	1.07	2.43	1.07	2.45	1.10	2.50	1.01			
ad nr	1.73	0.87	1.75	0.87	1.65	0.84	1.84	0.92			
ad frnd	13.01	1.13	12.96	1.16	13.03	1.14	13.09	1.01			
their opinion on the adol/t considered											
role	total		Elefs		Perist		Rural		Signi		Scheffe
categ.									fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
father	14.47	0.87	14.53	0.82	14.47	0.86	14.30	1.02			
mother	14.50	0.86	14.57	0.83	14.56	0.78	14.17	1.05	***	R<P<E	
sibling	13.97	1.11	14.07	1.11	13.97	1.12	13.69	1.10	*	R<E	
gr.Par.	13.50	1.22	13.57	1.22	13.61	1.17	13.02	1.26	***	R<E<P	
uncl.etc	3.28	1.21	3.38	1.15	3.36	1.21	2.80	1.29	***	R<P<E	
cousin	13.32	1.19	13.37	1.17	13.37	1.20	13.02	1.22	*		
nr-fs-fr	3.14	1.26	3.27	1.22	3.25	1.31	2.58	1.13	**	R<P<E	
nr-fst	12.60	1.23	12.87	1.32	12.46	1.17	12.26	1.00	*	R<E	
nr-frnd	13.14	1.16	13.19	1.17	13.26	1.11	12.66	1.13	**	R<E<P	
fst-fr	13.28	1.15	13.30	1.15	13.38	1.12	12.95	1.18	*	R<P	
neighbr	12.39	1.19	12.55	1.16	12.30	1.22	12.18	1.15	*		
fell.st	12.72	1.19	12.78	1.21	12.75	1.21	12.50	1.03			
friend	13.59	1.15	13.62	1.15	13.66	1.15	13.32	1.14			
teacher	13.65	1.34	13.75	1.29	13.63	1.40	13.44	1.31			
ad nr-fr	3.00	1.12	3.02	1.19	3.14	1.10	2.68	0.91	*	R<P	
ad nr	12.41	1.22	12.53	1.23	12.34	1.15	12.26	1.22			
ad frnd	13.41	1.22	13.43	1.22	13.46	1.25	13.28	1.15			

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.4: continued

giving casual everyday help											
role	total		Elefs		Perist		Rural		Signi	Scheffe	
categ.									fican	test	
	M	SD	M	SD	M	SD	M	SD	ce		
father	13.63	1.06	13.61	1.11	13.68	1.03	13.59	1.09			
mother	14.02	1.04	14.11	1.09	14.03	1.09	13.75	1.06	**	R<E	
sibling	13.64	1.07	13.77	1.09	13.56	1.07	13.45	1.22	*		
gr.Par.	12.44	1.14	12.52	1.19	12.40	1.07	12.27	1.12			
uncl.etc	2.29	1.04	2.32	1.07	2.32	1.02	2.15	1.09			
cousin	12.88	1.13	12.79	1.11	12.98	1.15	12.92	1.11			
nr-fs-fr	2.85	1.14	2.86	1.11	2.92	1.22	2.67	1.02			
nr-fst	12.23	1.05	12.24	1.08	12.14	1.05	12.43	1.09			
nr-frnd	12.75	1.09	12.72	1.09	12.83	1.13	12.65	1.01			
fst-fr	12.87	1.06	12.83	1.04	12.94	1.11	12.81	1.01			
neighbr	11.80	1.09	11.86	1.08	11.73	1.09	11.85	1.08			
fell.st	12.37	1.09	12.37	1.02	12.35	1.03	12.41	1.08			
friend	13.20	1.14	13.21	1.15	13.23	1.14	13.10	1.08			
teacher	12.35	1.26	12.38	1.28	12.23	1.25	12.57	1.23			
ad nr-fr	2.51	1.11	2.54	1.12	2.49	1.21	2.48	1.08			
ad nr	11.72	1.08	11.80	1.09	11.58	1.07	11.83	1.08	*	E>P	
ad frnd	12.82	1.14	12.86	1.12	12.72	1.18	12.93	1.13			
supporting in difficulties											
role	total		Elefs		Perist		Rural		Signi	Scheffe	
categ.									fican	test	
	M	SD	M	SD	M	SD	M	SD	ce		
father	14.28	1.07	14.25	1.00	14.28	1.06	14.36	1.09			
mother	14.57	1.08	14.58	1.07	14.60	1.07	14.42	1.08			
sibling	14.14	1.09	14.21	1.09	14.10	1.09	14.04	1.09			
gr.Par.	13.23	1.26	13.25	1.32	13.23	1.25	13.15	1.11			
uncl.etc	2.88	1.13	2.93	1.16	2.91	1.10	2.66	1.14			
cousin	13.21	1.14	13.21	1.13	13.25	1.17	13.13	1.11			
nr-fs-fr	3.08	1.20	3.08	1.24	3.20	1.22	2.82	1.09			
nr-fst	12.27	1.10	12.46	1.11	12.06	1.11	12.25	1.09			
nr-frnd	12.92	1.10	13.00	1.17	12.95	1.07	12.62	1.08			
fst-fr	13.04	1.08	13.02	1.09	13.14	1.10	12.87	1.00			
neighbr	11.94	1.09	11.96	1.07	11.92	1.05	11.93	1.08			
fell.st	12.36	1.01	12.39	1.04	12.31	1.09	12.41	1.06			
friend	13.39	1.16	13.38	1.16	13.42	1.19	13.36	1.10			
teacher	12.27	1.18	12.34	1.23	12.06	1.13	12.52	1.05	**	R>E>P	
ad nr-fr	2.62	1.08	2.62	1.13	2.65	1.13	2.60	1.08			
ad nr	11.84	1.09	11.90	1.03	11.77	1.09	11.85	1.08			
ad frnd	13.06	1.19	13.08	1.14	12.96	1.26	13.22	1.15			

*: $P < .05$, ** $P < .01$, *** $P < .001$

Table 9.4: continued

I being confided											
role	total		Elefs		Perist		Rural		Signi fican		Scheffel
categ.	M	SD	M	SD	M	SD	M	SD	ce	test	
father	12.90	1.31	13.02	1.37	12.76	1.22	12.90	1.34			
mother	13.46	1.27	13.58	1.27	13.40	1.26	13.31	1.28			
sibling	13.61	1.26	13.73	1.27	13.56	1.30	13.37	1.14			
gr.Par.	12.26	1.19	12.30	1.19	12.29	1.24	12.06	1.08			
uncl.etc	1.96	1.03	12.06	1.10	11.87	1.07	11.88	1.05			
cousin	12.95	1.28	12.90	1.31	13.02	1.27	12.97	1.19			
nr-fr	2.86	1.27	2.89	1.28	3.01	1.25	2.47	1.19			
nr-fst	11.95	1.00	12.00	1.05	11.82	1.08	12.10	1.00			
nr-frnd	12.62	1.24	12.65	1.29	12.73	1.26	12.26	1.09	*		R<P
fst-fr	12.85	1.14	12.85	1.17	12.96	1.11	12.56	1.05	*		R<P
neighbr	11.43	1.07	11.47	1.08	11.39	1.07	11.44	1.07			
fell.st	11.93	1.09	11.97	1.06	11.87	1.04	12.01	1.00			
friend	13.17	1.23	13.19	1.28	13.20	1.19	13.06	1.18			
teacher	11.63	1.06	11.69	1.04	11.54	1.08	11.67	1.00			
ad nr-fr	2.11	1.06	2.06	1.08	2.13	1.06	2.21	1.00			
ad nr	11.40	1.07	11.42	1.08	11.33	1.06	11.51	1.07			
ad frnd	12.69	1.21	12.67	1.25	12.58	1.17	12.94	1.18			
I being considered Person of integrity											
role	total		Elefs		Perist		Rural		Signi fican		Scheffel
categ.	M	SD	M	SD	M	SD	M	SD	ce	test	
father	14.18	1.02	14.21	1.00	14.07	1.08	14.36	1.02	*		
mother	14.34	1.00	14.40	1.07	14.25	1.00	14.36	1.04			
sibling	13.85	1.01	13.98	1.08	13.68	1.01	13.87	1.00	*		E>P
gr.Par.	13.44	1.18	13.49	1.23	13.44	1.13	13.32	1.16			
uncl.etc	3.16	1.12	3.25	1.17	3.13	1.08	3.00	1.10			
cousin	13.34	1.09	13.36	1.12	13.35	1.07	13.25	1.06			
nr-fr	3.00	1.01	3.06	1.00	3.04	1.09	2.77	1.04			
nr-fst	12.41	1.09	12.50	1.09	12.30	1.04	12.43	1.03			
nr-frnd	12.89	1.08	13.01	1.07	12.88	1.08	12.48	1.00	***		E>P>R
fst-fr	13.00	1.09	13.03	1.03	12.97	1.04	12.98	1.07			
neighbr	12.19	1.03	12.28	1.07	12.11	1.00	12.15	1.06			
fell.st	12.52	1.04	12.61	1.08	12.38	1.03	12.60	1.02	*		E>P
friend	13.28	1.08	13.38	1.09	13.21	1.07	13.13	1.09			
teacher	13.14	1.21	13.20	1.26	12.98	1.16	13.30	1.16			
ad nr-fr	2.81	1.00	2.88	1.05	2.76	1.02	2.73	1.05			
ad nr	12.22	1.04	12.31	1.00	12.12	1.02	12.20	1.07			
ad frnd	13.13	1.06	13.23	1.09	13.03	1.04	13.09	1.06			

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.4: continued

Getting casual everyday help (from adl/t)												
role	total		Elefs		Perist		Rural		Signi		Scheffel	
categ.									fican		test	
	M	SD	M	SD	M	SD	M	SD	ce			
father	13.77	1.00	13.78	1.02	13.65	1.01	14.03	0.83	*		R>P	
mother	14.13	0.85	14.21	0.84	14.05	0.85	14.10	0.87				
sibling	13.98	0.90	14.06	0.88	13.89	0.93	14.01	0.86				
gr.Par.	13.12	1.16	13.08	1.21	13.13	1.16	13.18	1.03				
uncl.etc	2.73	1.10	2.75	1.11	2.72	1.14	2.70	0.97				
cousin	13.12	1.14	13.08	1.11	13.15	1.22	13.17	1.04				
nr-fs-fr	3.00	1.15	2.95	1.04	3.09	1.30	2.97	1.12				
nr-fst	12.48	1.05	12.55	1.07	12.38	1.07	12.51	0.96				
nr-frnd	12.92	1.02	12.90	1.06	13.03	0.99	12.71	0.78				
fst-fr	13.07	1.03	13.05	1.06	13.12	1.01	12.98	1.02				
neighbr	12.11	0.98	12.17	1.02	11.99	0.96	12.24	0.90				
fell.st	12.57	0.99	12.54	1.00	12.51	0.98	12.82	0.95	*			
friend	13.42	1.12	13.44	1.14	13.43	1.13	13.35	1.05				
teacher	11.97	1.14	12.00	1.22	11.80	1.05	12.28	1.07	**		R>P	
ad nr-fr	2.61	1.01	2.57	1.03	2.65	1.07	2.66	0.84				
ad nr	12.05	0.96	12.08	0.96	11.92	0.96	12.28	0.92	*		R>P	
ad frnd	13.14	1.08	13.17	1.09	13.04	1.10	13.25	1.02				
supported in difficulties (by adl/t)												
role	total		Elefs		Perist		Rural		Signi		Scheffel	
categ.									fican		test	
	M	SD	M	SD	M	SD	M	SD	ce			
father	14.21	0.99	14.22	1.00	14.09	1.04	14.44	0.78	*		R>P	
mother	14.39	0.89	14.41	0.87	14.32	0.92	14.47	0.85				
sibling	14.37	0.85	14.45	0.81	14.28	0.94	14.35	0.75				
gr.Par.	13.54	1.22	13.54	1.27	13.53	1.24	13.55	1.05				
uncl.etc	3.15	1.21	2.18	1.19	3.16	1.28	3.03	1.14				
cousin	13.60	1.13	13.62	1.11	13.57	1.22	13.61	0.96				
nr-fs-fr	3.41	1.12	3.38	1.13	3.49	1.19	3.35	0.92				
nr-fst	12.73	1.10	12.75	1.15	12.61	1.10	12.92	0.96				
nr-frnd	13.22	1.02	13.21	1.04	13.29	0.99	13.09	1.04				
fst-fr	13.36	1.01	13.33	1.05	13.42	1.01	13.34	0.87				
neighbr	12.30	1.06	12.35	1.08	12.16	1.07	12.51	0.93	*			
fell.st	12.75	1.02	12.80	1.05	12.67	1.03	12.79	0.91				
friend	13.69	1.05	13.74	1.06	13.66	1.06	13.65	1.03				
teacher	12.07	1.18	12.08	1.23	11.90	1.08	12.43	1.18	**		R>P	
ad nr-fr	2.88	1.07	2.96	1.13	2.83	1.03	2.79	0.97				
ad nr	12.27	1.07	12.30	1.10	12.11	1.01	12.56	1.06	**		R>P	
ad frnd	13.30	1.13	13.37	1.14	13.20	1.10	13.32	1.15				

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.4: continued

confiding (to the adolescent)											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.									fican	test	
	M	SD	M	SD	M	SD	M	SD	ce		
father	13.03	1.21	13.10	1.24	12.85	1.20	13.24	1.14	**		
mother	13.51	1.16	13.55	1.20	13.48	1.11	13.50	1.15			
sibling	13.87	1.14	13.98	1.15	13.74	1.14	13.89	1.10			
gr.Par.	12.42	1.17	12.43	1.20	12.31	1.10	12.63	1.19			
uncl.etc	2.07	1.02	2.15	1.06	2.02	0.99	1.97	0.98			
cousin	13.29	1.24	13.31	1.31	13.31	1.21	13.19	1.10			
nr-fs-fr	3.03	1.29	3.09	1.30	3.07	1.30	2.80	1.26			
nr-fst	12.41	1.06	12.56	1.16	12.24	1.01	12.42	0.91			
nr-frnd	12.92	1.17	12.98	1.14	13.05	1.24	12.42	0.92	***	R<E<P	
fst-fr	13.13	1.06	13.16	1.09	13.26	1.03	12.72	0.95	***	R<E<P	
neighbr	11.88	1.01	11.94	1.06	11.78	0.99	11.97	0.93			
fell.st	12.39	1.05	12.41	1.08	12.32	1.06	12.50	0.89			
friend	13.44	1.14	13.50	1.16	13.44	1.17	13.28	1.02			
teacher	11.48	0.85	11.56	0.97	11.34	0.67	11.61	0.83	**	E>P	
ad nr-fr	2.46	1.08	2.44	1.16	2.48	1.04	2.47	0.90			
ad nr	11.73	0.90	11.76	0.97	11.61	0.80	11.91	0.86	*	R>P	
ad frnd	13.00	1.26	13.07	1.28	12.83	1.26	13.15	1.20			
being considered very good friend											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.									fican	test	
	M	SD	M	SD	M	SD	M	SD	ce		
father	13.76	1.16	13.79	1.15	13.68	1.17	13.90	1.14			
mother	14.10	1.03	14.16	1.03	14.03	1.02	14.10	1.06			
sibling	14.26	0.99	14.38	0.89	14.09	1.08	14.30	0.99	*	E>P	
gr.Par.	13.13	1.32	13.22	1.38	13.03	1.27	13.12	1.27			
uncl.etc	2.93	1.23	3.00	1.26	2.85	1.17	2.90	1.28			
cousin	13.70	1.18	13.69	1.19	13.70	1.18	13.75	1.18			
nr-fs-fr	3.41	1.25	3.42	1.26	3.48	1.28	3.22	1.14			
nr-fst	12.63	1.12	12.72	1.16	12.50	1.15	12.71	0.95			
nr-frnd	13.28	1.12	13.27	1.19	13.40	1.07	13.03	0.97			
fst-fr	13.42	1.03	13.42	1.09	13.54	0.96	13.15	0.98	*	R<P	
neighbr	12.20	1.06	12.29	1.09	12.06	1.06	12.28	0.99			
fell.st	12.61	1.10	12.69	1.14	12.43	1.06	12.81	1.05	**	R>E>P	
friend	13.71	1.13	13.73	1.14	13.73	1.10	13.63	1.18			
teacher	12.63	1.25	12.77	1.25	12.40	1.26	12.79	1.14	**	E>P	
ad nr-fr	2.94	1.09	2.92	1.09	2.91	1.15	3.03	0.95			
ad nr	12.11	1.02	12.21	1.05	11.97	1.02	11.18	0.93	*		
ad frnd	13.47	1.13	13.54	1.13	13.31	1.16	13.61	1.06			

*: $P < .05$, **: $P < .01$, ***: $P < .001$

Table 9.4: continued

entertaining together											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.									fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
father	13.43	1.21	13.49	1.21	13.45	1.23	13.22	1.17			
mother	13.51	1.19	13.57	1.20	13.57	1.18	13.16	1.16	*	R<P<E	
sibling	14.01	1.04	14.14	0.99	13.90	1.09	13.89	1.03	*		
gr.Par.	12.18	1.14	12.18	1.20	12.23	1.14	12.08	0.95			
uncl.etc	12.57	1.14	12.59	1.21	12.58	1.08	12.51	1.06			
cousin	13.60	1.15	13.66	1.19	13.47	1.17	13.87	0.89	*	R>P	
nr-fs-fr	13.25	1.22	13.18	1.27	13.31	1.23	13.31	1.08			
nr-fst	12.58	1.09	12.59	1.12	12.39	1.12	13.00	0.81	*	R>P	
nr-frnd	13.06	1.09	13.10	1.13	13.10	1.10	12.82	0.90			
fst-fr	13.23	1.07	13.28	1.05	13.20	1.16	13.16	0.85			
neighbr	12.00	1.01	12.16	1.08	11.84	0.96	12.00	0.85	**	E>P	
fell.st	12.54	1.09	12.67	1.14	12.32	1.08	12.65	0.87	**	E>P	
friend	13.64	1.10	13.66	1.07	13.56	1.16	13.74	1.00			
teacher	11.76	1.05	11.84	1.14	11.50	0.90	12.10	0.98	***	R>E>P	
ad nr-fr	2.64	1.08	2.59	1.06	2.52	1.14	2.96	0.96	*	R>P	
ad nr	11.90	0.99	11.99	1.03	11.69	0.92	12.13	0.97	***	R>E>P	
ad frnd	13.26	1.19	13.33	1.19	13.05	1.21	13.47	1.10	*	R>P	
greeting each other											
role	total		Elefs		Perist		Rural		Signi	Scheffel	
categ.									fican		
	M	SD	M	SD	M	SD	M	SD	ce	test	
father	14.62	0.87	14.67	0.83	14.70	0.75	14.30	1.14	***	R<E<P	
mother	14.67	0.82	14.72	0.77	14.79	0.63	14.27	1.19	***	R<E<P	
sibling	14.65	0.78	14.69	0.77	14.72	0.66	14.40	1.00	**	R<E<P	
gr.Par.	14.49	0.99	14.50	1.04	14.57	0.87	14.28	1.04			
uncl.etc	14.51	0.91	14.50	0.96	14.58	0.84	14.39	0.95			
cousin	14.62	0.78	14.61	0.78	14.72	0.73	14.45	0.89	*	R<P	
nr-fs-fr	14.28	0.99	14.27	1.04	14.39	0.98	14.05	0.87			
nr-fst	13.89	1.14	14.04	1.15	13.90	1.20	13.51	0.90			
nr-frnd	14.20	1.03	14.18	1.07	14.32	0.99	13.95	0.94			
fst-fr	14.32	0.92	14.30	0.98	14.44	0.83	14.08	0.89	*	R<P	
neighbr	13.58	1.19	13.70	1.21	13.50	1.16	13.46	1.17			
fell.st	13.90	1.07	13.97	1.08	13.88	1.06	13.71	1.05			
friend	14.37	0.88	14.40	0.88	14.48	0.80	14.02	0.96	***	R<E<P	
teacher	13.70	1.28	13.81	1.28	13.55	1.29	13.72	1.27			
ad nr-fr	3.97	1.07	4.09	1.07	4.01	1.01	3.57	1.09	**	R<P<E	
ad nr	13.57	1.22	13.71	1.21	13.44	1.21	13.46	1.24			
ad frnd	14.26	0.98	14.37	0.96	14.26	1.00	13.98	0.97	*	R<E	

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Adolescents being supported

The adolescents experience (Figure 9.2.) that they are supported in difficulties most often by their nuclear family-members, and to a lesser extent by their grand parents, cousins and their peer friends, especially but not exclusively the non-locally confined ones.

Adolescents supporting others

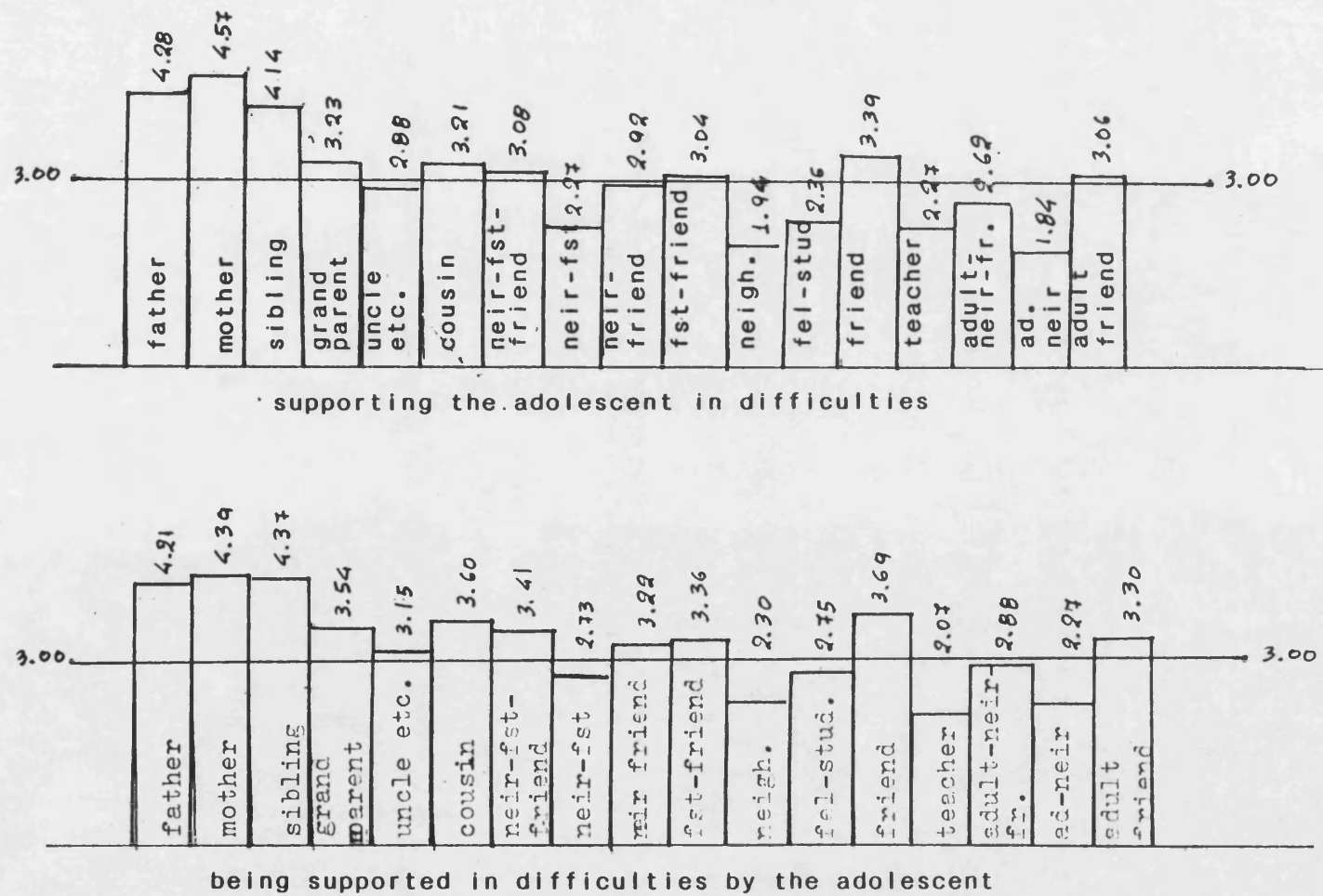
Adolescents experience themselves as providing support in case of difficulty (Figure 9.2), to all role categories of their extended family and also to their friends, both peers and adults, especially the non-locally confined ones.

Constant casual help; receiving and giving

Adolescents experience constant casual help (Figure 9.2) as being provided mainly by their nuclear family members and to a lesser extent their peers and non-local friends, while when it comes to their providing casual constant help to others, adolescents experience themselves as providing it to more ingroup role categories than those giving it to them, namely their grand parents, their cousins, their peer friends both local and non local and finally their non-local adult friends.

Concerning the four supportive transactions it could be stated that our adolescents exchange support with their nuclear family, their close relatives and their friends, peers and adults, mainly non-locally confined; it has also been found that adolescents experience themselves as providing support more often and to more persons than they are receiving it.

Figure 9.2.,: Mean frequencies of adolescents' experiences of SUPPORTIVE transactions with their tentative ingroup members (Combined sample, n=532).



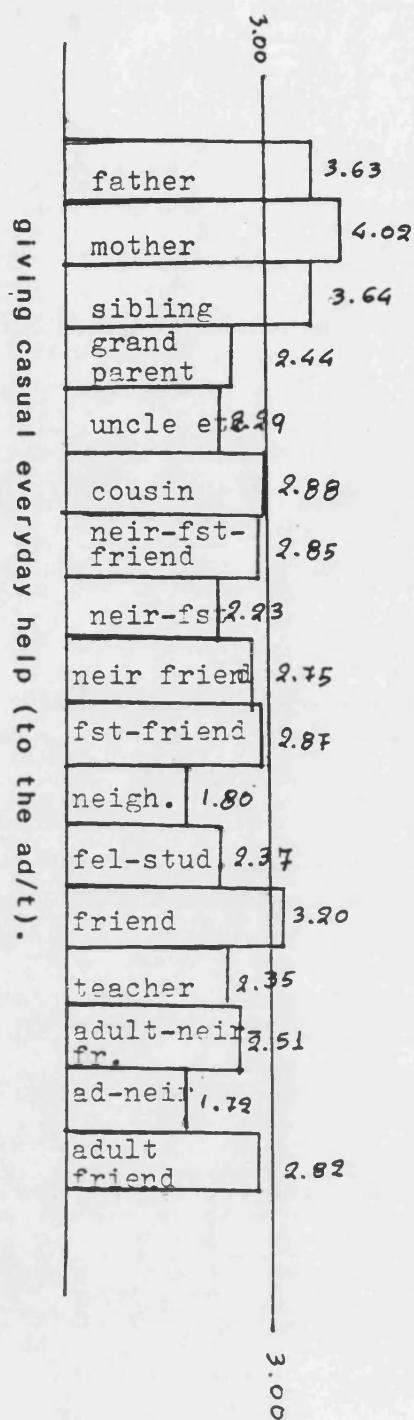
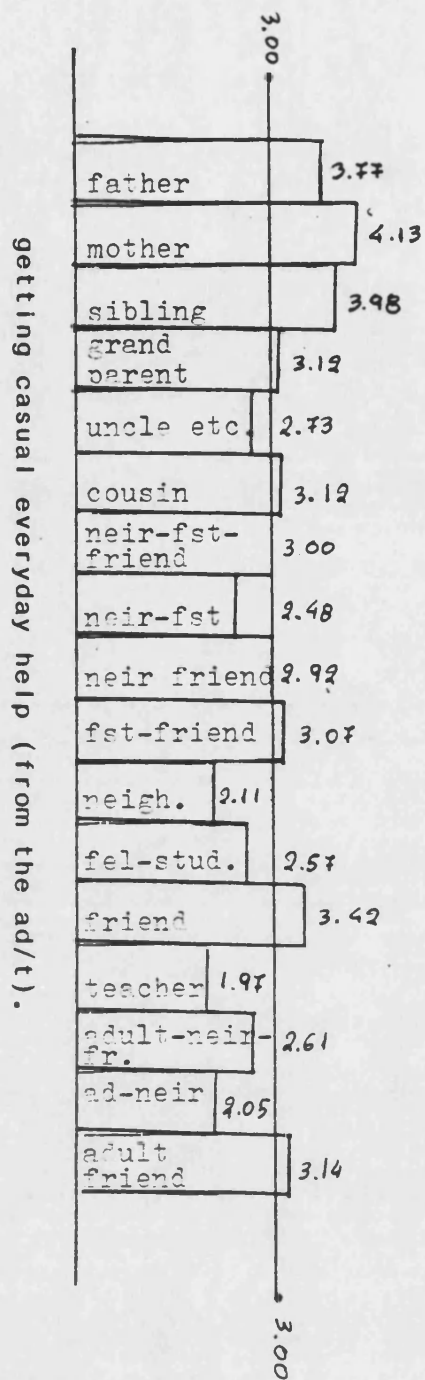


Figure 9.2.1. Continued.

Guidance and respect

It is interesting to note (see Figure 9.3.) that adolescents mainly trust their nuclear family members and especially their parents, to "show them right and wrong", and then their teachers. For both transactions ie first whose opinion of themselves the adolescents consider more and second who they experience as persons of integrity, it seems that it is the extended family members but especially the parents, and then teachers and friends both peers and non-locally confined adults. The frequency is higher for all the tentative ingroup members in the case of the valued opinion of self. Finally adolescents greet when meeting by chance, all their tentative ingroup members but to a lesser extent, their neighbours. As already mentioned, this item turned out to measure social recognition rather than casual encounter as initially planned.

The transactions reflecting guidance and respect are experienced by our adolescents to occur frequently mainly with their extended family, but especially their parents, then their teachers and their friends, both peers and adults, mainly the non-locally confined ones.

Transactions reflecting sharing

Adolescents experience themselves (see Figure 9.4.) as doing tasks and as having common interests with their nuclear family members, especially their siblings and mother, and then to a lesser extent with their cousins and peer friends. Concerning shared entertainment, and the "anchor" item "considering as good friend", the pattern is similar; only in this case the adult friends are included, and in the "good friend" item, the grandparents as well. Finally, concerning confiding, the adolescents (as in the case of the supportive transactions) experience being confided in, by more

Figure 9.3.: Mean frequencies of adolescents' experiences of SOCIAL CONTROL transactions with their tentative ingroup members (Combined sample, n=532).

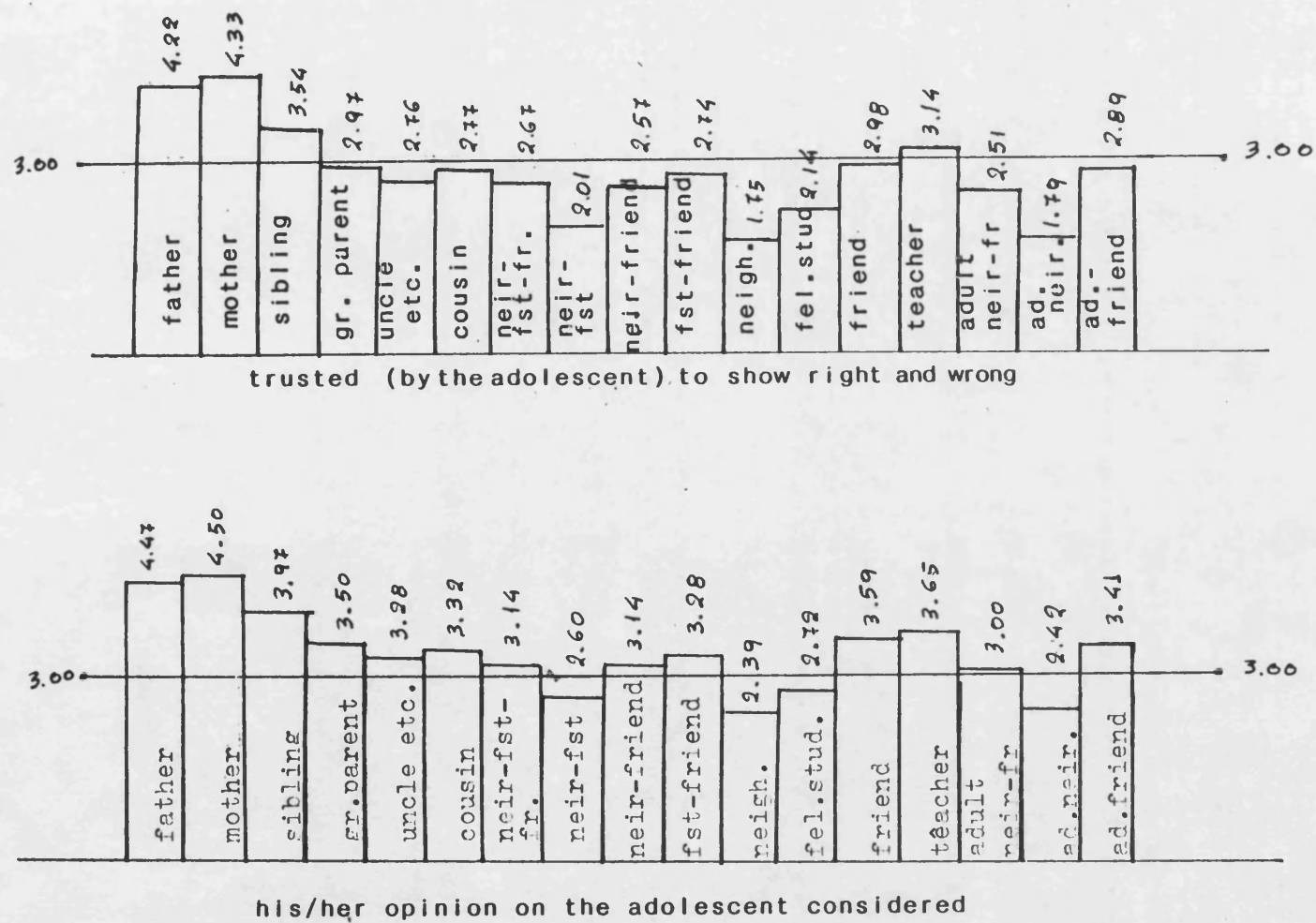


Figure 9.3., Continued

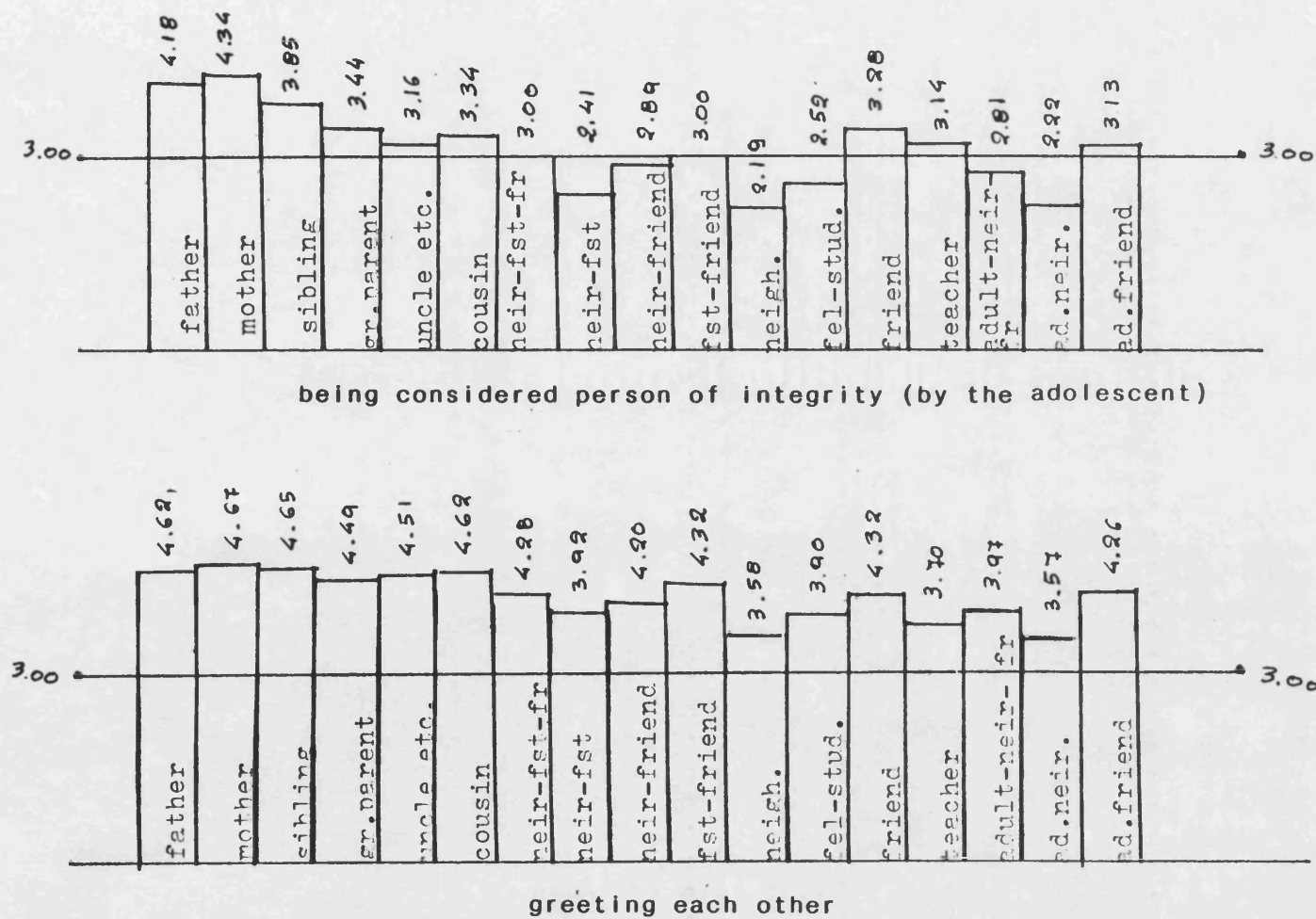


Figure 9.4.: Mean frequencies of adolescents' experiences of SHARING transactions with their tentative ingroup members (Combined sample, n=532).

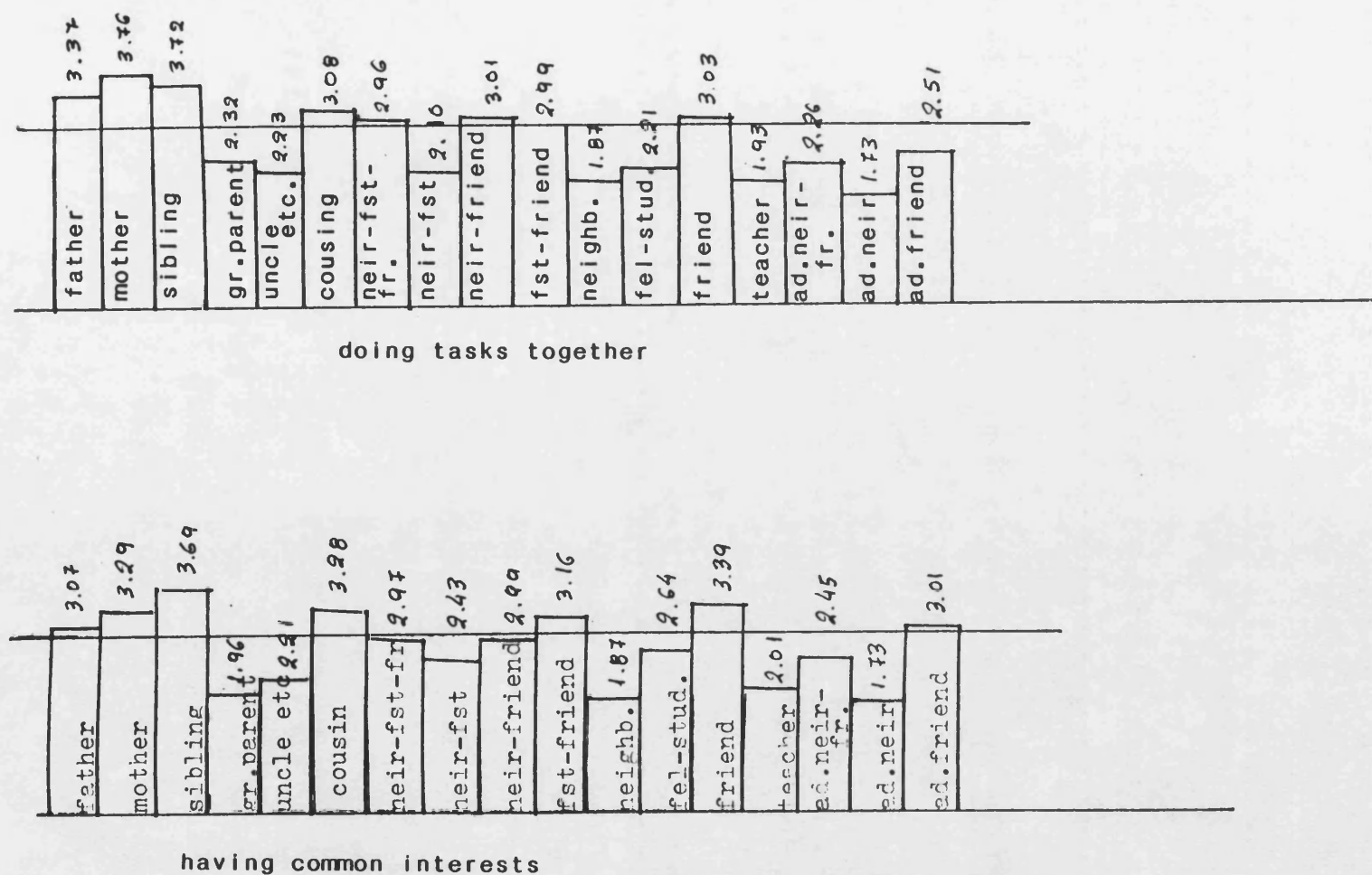


Figure 9.4., Continued.

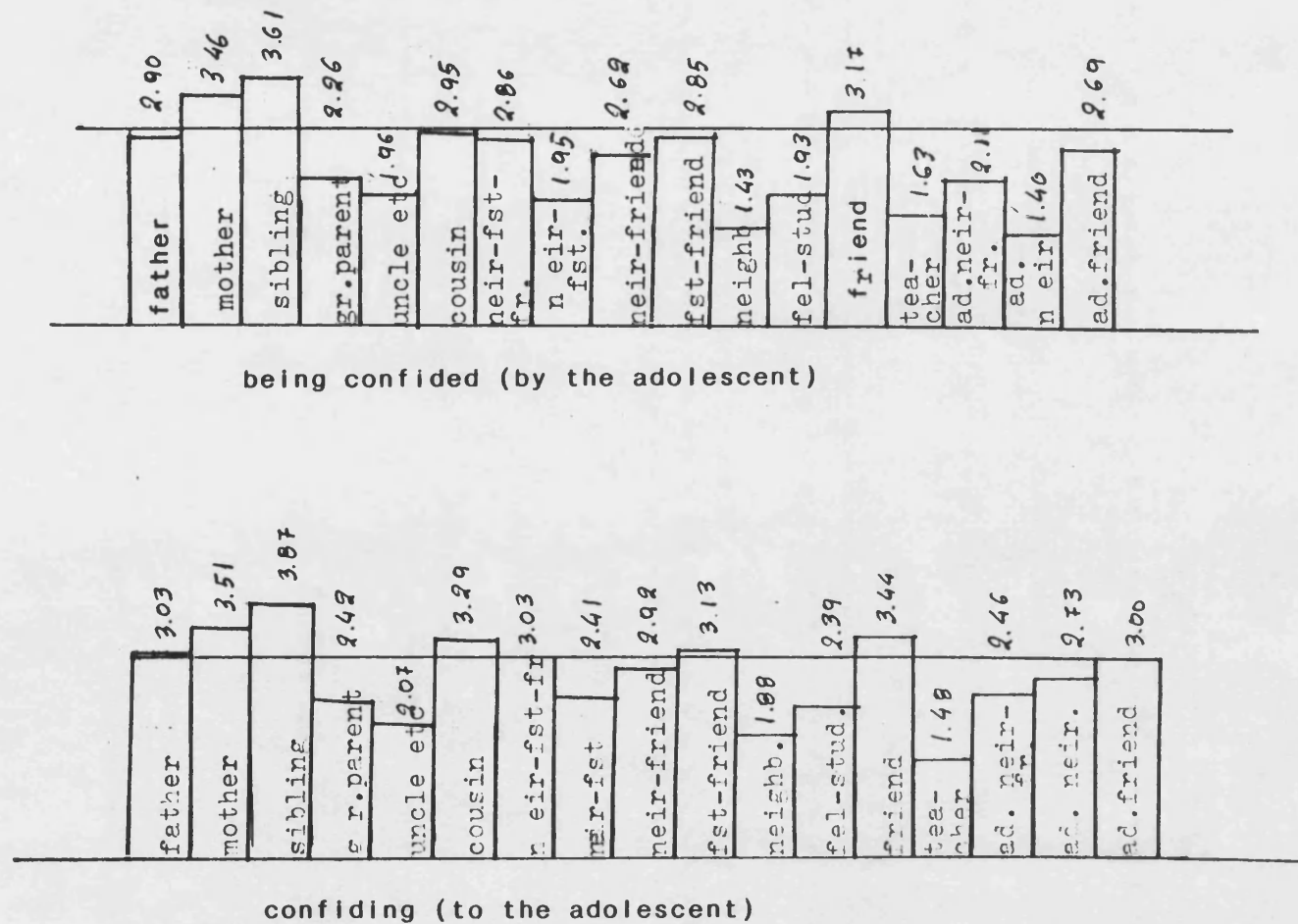
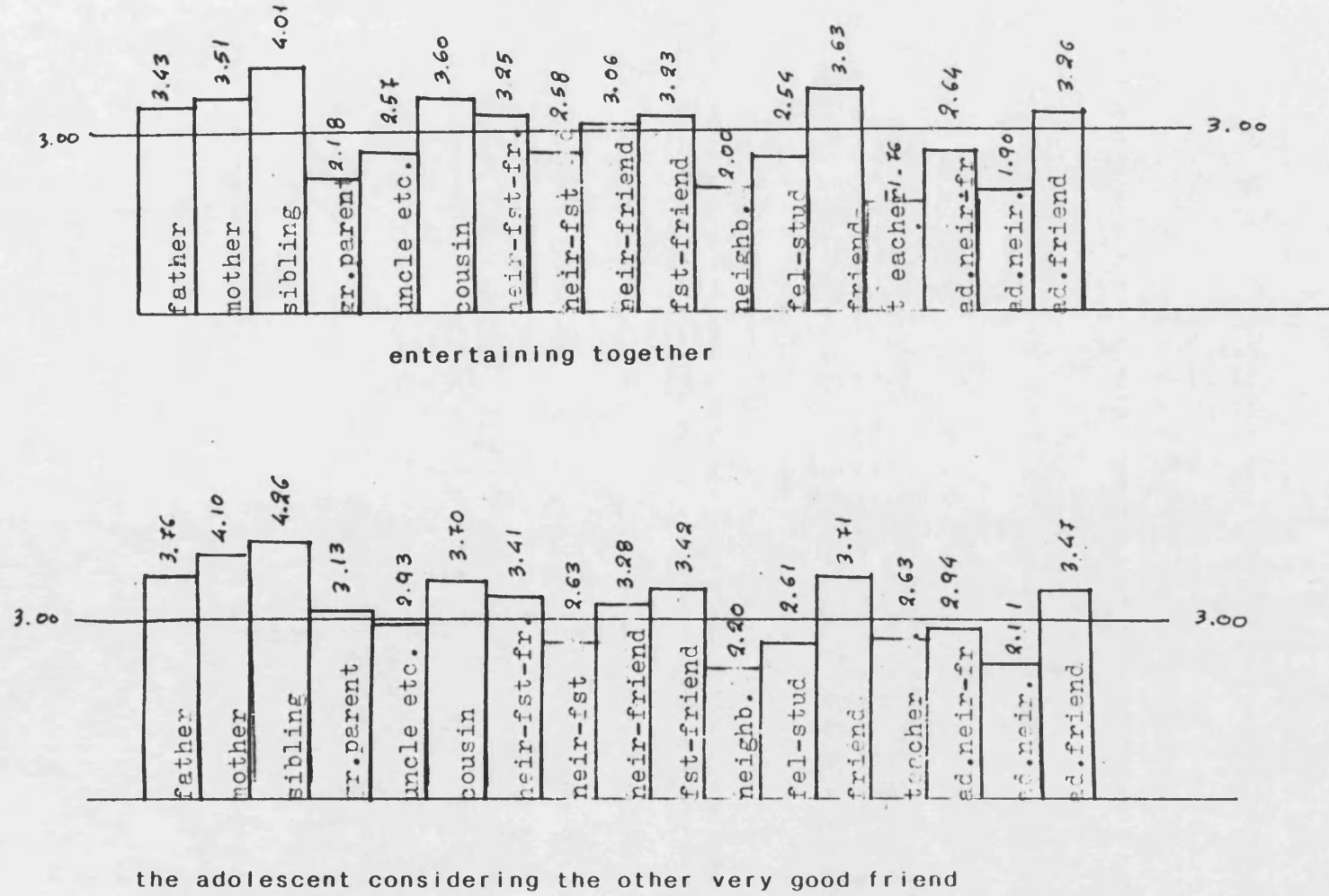


Figure 9.4., Continued.



tentative ingroup members than those they themselves trust to confide, those persons being their cousins, and their adult friends. It is interesting that they experience confiding more often with their siblings and mother and less with their peer friends; a similar pattern seems to hold for their being confided in.

Concerning the "sharing" transactions, we could state overall that adolescents share tasks, interests and secrets, mainly with their nuclear family members especially the siblings and the mother and also with their cousins and their friends, especially the non-local peers.

Taking all the transactions together, our adolescents' "derived ingroup of frequencies" seems to consist of nuclear family members, grand parents, cousins, peers and adult friends. It is interesting to note that the residential neighbours (ie peer neighbours and adult neighbours) and the school neighbours (ie fellow students) are missing from adolescents' derived ingroup of frequencies.

Milieu differences

There are few variations between the milieux. However, when there are differences, rather consistently the Peristeri and Elefsina samples are similar to each other and the Rurals are different.

In terms of transactions, whenever there is a variation in the supportive transactions, Rurals experience their occurrence with higher frequency, while in two of the four guidance transactions ("considering others' opinion" and "greeting"), they experience consistently the lowest frequency. In the case of the sharing transactions, it is "entertaining together" and "doing tasks with",

which the Rurals experience in the highest frequency.

Transactions with the nuclear family are those most subjected to social change, in the six out of the fourteen explored. Moreover, consistently the Elefsina sample experience certain transactions with their mother and siblings more often than the other two samples.

As regards peers, Peristerians experience a higher frequency of transacting with their locally confined peer friends, while Rurals and Elefsinians experience a higher frequency with their fellow students. As for the unit "other adults", the role category "teacher" and that of "adult neighbour" are partially subjected to social change, in that Rurals and Elefsinians experience their transacting with those role categories with higher frequency than Peristerians. Nevertheless, this higher frequency is still less often than "rarely".

Finally, the unit "relatives" is the least subjected to social change, especially the role categories "grand parents" and "uncles-aunts".

Overall there are few differences between milieux. Whenever a pattern emerges it is usually Rurals who experience transacting with others as occurring more frequently. In terms of the tentative ingroup units, the role categories most subjected to social change, are members of the nuclear family, locally confined peer friends, teachers and adult neighbours.

9.1.3. Reciprocity in the supportive and the confiding transactions

In a separate descriptive study we have explored reciprocity in six out of the fourteen initial transactions which constituted the measure PS on adolescents' experiences with their ingroup

members.

Reciprocity was measured by taking the six transactions in pairs. The first pair consisted of adolescents' receiving and giving support in difficulties, the second pair, of their receiving and giving casual everyday help, and the third of their confiding and being confided in.

The purpose of this study was to explore the degree of association between the two transactions in each of the three pairs.

The two items of each pair were defined as two qualitative variables. As a first step, all the responses corresponding to the six transactions were cross-tabulated in pairs. For each of the two transactions of each pair, scores were obtained, which were then compared with each other by the use of Cramer's statistics. The analysis was done for the combined sample.

Table 9.5. presents the Cramer's values obtained for each of the three pairs of the transactions.

It should be noted that the more the Cramer's value is close to 1.00, the higher is the degree of association between the two variables of the pair. We should take into consideration that those values tell nothing of the amount of reciprocity as reflected by the frequency of occurrence, nor of the direction of the association; only the degree of association between the two variables is indicated. For example there may be a medium degree of association, ie .53 (see Table 9.5) concerning the exchange of support, between the adolescent and his teacher, while the actual experienced frequency of occurrence of those two transactions may be quite low i.e. 2.07 and 2.27. (Those are the means for the receiving of support by teacher and by adolescents respectively).

As indicated in Table 9.5, the highest degree of reciprocity

Table 9.5 : Cramer's values obtained by comparing the means in three Pairs of
 ----- six reciprocal transactions of Questionnaire PS
 (combined sample, n=532)

social network units	social network role categories	supporting & giving & being sup/ed in diff/ties	getting casual help	confiding & being con-fided
nuclear family	father	.52	.51	.55
	mother	.48	.51	.52
	sibling	.55	.51	.53
relatives	grandParent	.54	.52	.51
	uncle - aunt	.35	.34	.35
	cousin	.45	.46	.42
Peers	neighbour	.52	.49	.49
	friend	.57	.58	.57
	fellow student	.52	.51	.51
	fellow student-friend	.53	.52	.56
	neighbour-fellow student	.52#	.52#	.50#
	neighbour-friend	.55	.54	.56
	neighbour-fellow student-friend	.60#	.57#	.61#
other adults	teacher	.53	.49	.47
	neighbour	.51	.50	.51
	friend	.57	.58	.56
	neighbour-friend	.57##	.51##	.56##

data from only 2/3 of the sample

data from only 1/3 of the sample

in all the three pairs of the transactions explored, is between the adolescents and their peer friends, both locally confined on the neighbourhood and at school, and non-locally confined, the latter including the adolescents' adult friends.

With their siblings, father and grandfather, adolescents seem to have more than median reciprocity in the supportive and confiding transactions, while with their uncles and aunts they seem to have the lowest degree of reciprocity; reciprocity with cousins is quite low. The tables of means of those six transactions and their histograms, show that while with their peer friends the adolescents experience exchanging rather equally, with their cousins and especially with their uncles and aunts, they experience receiving less than they give.

9.2. The structures of conceptions

9.2.1. Adolescents' structures of conceptions of others'

transacting in the neighbourhood (real dimension)

In this section, the focus is on the structures of conceptions. The main questions addressed, ask "which are the structures of adolescents' conceptions both of neighbourhood and of ingroup transactions?" and "how those structures vary as a social change manifestation?" To answer those questions on structures, we have drawn from the data on frequencies, a structural analysis of the conceptions, by doing factor analysis which provides the means to show how conceptions interrelate with each other.

The specific questions addressed, were the following:

- (1) "What are the structures of adolescents' conceptions of others' transacting in the neighbourhood?"
- (2) "How do those structures vary in three different milieux?"

- (3) "How do those structures vary between the sexes?"
- (4) "How do those structures vary between those adolescents with at least one relative within residential proximity and those with none?"

To answer the first question, we have used data from adolescents' responses to the part of the questionnaire TR, which inquired into the REAL dimension ie what adolescents perceived as actually occurring. These reponses were factor analyzed for the combined sample. From this analysis role-profiles emerged for each of the six role categories that the neighbourhood inhabitants had been operationalized. To answer the second, third and fourth questions, Multiple Regression Analysis was done on the factors that emerged from the factor analysis, so that any variations of milieu, sex and local proximity of a relative might be explored.

The combined sample

Tables 9.6. to 9.11. present the factors that emerged for each role category of the inhabitants in the adolescents' neighbourhood. Those factors, form a role profile of each role category comprised of transactions and reflecting interrelations between the conceptions.

As shown in Tables 9.6. to 9.11., the percentages of the total variance that each factor analysis explained, were 41,8% for the neighbours, 35% for the relatives, 46,5% for the friends, 44,5% for the compatriots, 41,2% for the colleagues, and 44% for the "common affiliators". Those seperate analyses have yielded either one or two significant factors.

Allowing for the possible weakness in the above results, first reflected by the relatively low variance explained, and second by

Table 9.6: factor structure of the adolescent's Perception of the
 ----- NEIGHBOURS' transacting in his neighbourhood-real
 dimension

Factor 1 -----	Pct va	eigen value
ingroup relating through traditional boundaring	28.3%	2.26700
	loading	mean
casual visiting	.61	3.18
borrowing	.59	3.50
supporting in difficulties	.59	3.42
family feasting	.56	3.01
considering opinion	.53	3.14
going out	.52	2.61
greeting	.51	3.77

Factor 2 -----	Pct va	eigen value
outgroup relating	13.5%	1.08273
	loading	mean
gossiping, quarreling	.91	3.31

Table 9.7 : factor structure of the adolescent's Perception of the
 ----- RELATIVES' transacting in his neighbourhood-real dimension

Factor 1 -----	Pct va	eigen value
ingroup behaviour through traditional boundaring	35.5%	2.83982
	loading	mean
supporting in difficulties	.54	3.73
borrowing	.47	3.41
casual visiting	.45	3.61
considering opinion	.45	3.58
going out	.40	3.34

Table 9.8 : factor structure of the adolescent's Perception of the
 ----- FRIENDS' transacting in his neighbourhood-real dimension

Factor 1	Pct va	eigen value

ingroup relating through traditional boundaring	32.7%	2.61548
	loading mean	
supporting in difficulties	.68	3.70
casual visiting	.67	3.50
family feasting	.66	3.40
considering opinion	.61	3.56
going out	.56	3.71
borrowing	.48	3.50

Factor 2	Pct value	eigen value

outgroup relating	12.8%	1.02798
	loading mean	
gossiping, quareling	.84	2.82
greeting	.47	3.80

Table 9.9 : factor structure of the adolescent's Perception of the
 ----- COMPATRIOTS' transacting in his neighbourhood-real dimension

Factor 1	Pct va	eigen value

ingroup relating through traditional boundaring	44.5%	3.29445
	loading mean	
going out	.53	2.06
borrowing	.52	2.10
supporting in difficulties	.50	2.00
family feasting	.48	2.36
considering opinion	.44	2.29
casual visiting	.42	2.19

Table 9.10: factor structure of the adolescent's Perception of the
 ----- COLLEAGUES' transacting in his neighbourhood-real dimension

Factor 1	Pct va	eigen value

supportive relating	41.2%	3.29445
	loading mean	
supporting in difficulties	.52	2.18
going out	.49	2.18
borrowing	.46	2.00
visiting	.40	2.21
gossiping - quarreling	.40	2.12

Table 9.11: factor structure of the adolescent's Perception of the
 ----- COMMON AFFILIATORS' transacting in his neighbourhood-real
 dimension

Factor 1	Pct va	eigen value

ingroup relating through traditional boundaring	44%	3.52332
	loading mean	
borrowing	.52	1.56
visiting	.51	1.79
supporting in difficulties	.50	1.71
going out	.46	1.61
family feasting	.45	1.62
considering opinion	.40	1.92

the relatively small number of items -ie eight- used for each analysis, certain themes have emerged.

Seven of the eight items tended to cluster together forming a pattern which characterizes "ingroup relating" as defined in the Greek literature (Vassiliou V. and Vassiliou G. 1973, Doumanis 1983 inter alia). Those clusters include at least two of the three items which characterize the process of "traditional boundaring", ie a process of screening and thus defining an ingroup member. Those items, which are "casual visiting", "borrowing" (small things) and "supporting in difficulties", are among those in the factor-structure, with the highest loadings. Hence those factors have been labelled "ingroup relating through traditional boundaring".

The item concerning gossiping and quarreling, traditionally characterizing relating among outgroups, stands out as different. This item tends to form a separate factor by itself, for example with regard to neighbours and to friends, or it is absent from the factor of the rest of the role categories. This item is present only in the factor of colleagues, presumably indicating a relationship outside the standards of ingroup relating, at times emotionally charged with negative aspects of behaviour as well.

The factor analysis tends to suggest that adolescents do not differentiate the role categories of those in the neighbourhood; in fact similar patterns of relating have been reflected thus indicating that they consider all neighbourhood inhabitants as being part of the neighbourhood-ingroup.

The inhabitants by the fact that all are neighbours and share the same residential locality, seem to have in the adolescents' minds similar patterns of relating which are moreover traditional. The exception is "colleagues", a relatively non-traditional concept.

Milieu differences

To explore milieu differences, Multiple Regression Analysis was used. The scores used for this analysis were the standardized factor scores from the Principal Component Factor Analysis (see Chapter Six for the types of analysis used). The results of the regression analysis are tabulated in Tables 9.12 to 9.17.

Three patterns emerged with regard to the variation among milieux. The first pattern is absence of variation. This concerns the role categories "relatives", "friends" and "common affiliators".

The second pattern concerns the two urban samples; they are similar with each other and different from the rural sample, in the case of the role category "compatriots". The third pattern indicates the Peristeri sample as different from the Rural and the Elefsina samples which are similar, in the case of the role categories "neighbours" and "colleagues".

We have thus seen "relatives", "friends" and "common affiliators" emerging with similar role profiles in our adolescents' minds; this indicates that the structure of those roles derived from adolescents' conceptions of the transacting of those role categories is similar in our adolescents' minds and thus it is not subjected to social change as this concept is defined in this project.

However, the structures of the role categories "compatriots", "neighbours" and "colleagues" vary in the three milieux thus indicating that in our adolescents' minds they are subjected to social change, going from the most to least traditional in the Rural, Elefsina and Peristeri milieu, respectively.

Table 9.12: regression analysis of the factors of
----- neighbours - real.

Dependent Var.: Factor 1 - ingroup relating

R^2 : 0.059 Adj. R^2 : 0.051

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	- 0.58830	0.0000 ***
Elefsina (Rural : Ref. level)	- 0.12293 -----	0.3230 ns -----
Sex ---		
Male (Female: Ref. level)	- 0.03861 -----	0.6526 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.34186 -----	0.0226 -----

Dependent Var.: Factor 2 - outgroup relating

R^2 : 0.024 Adj. R^2 : 0.016

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	- 0.34026	0.0107 **
Elefsina (Rural : Ref. level)	- 0.31053 -----	0.0147 ** -----
Sex ---		
Male (Female: Ref. level)	0.08587 -----	0.3268 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.35605 -----	0.0200 ** -----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.13: regression analysis of the factor of
 ----- RELATIVES - real

Dependent Var.: Factor 1 - ingroup relating

R²: 0.028 Adj. R²: 0.020

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	- 0.13644	0.3186 ns
Elefsina	- 0.05720	0.6628 ns
(Rural : Ref. level)	-----	-----
Sex ---		
Male	- 0.25382	0.0047 ***
(Female: Ref. level)	-----	-----
Local Proximity -----		
No relatives	- 0.31601	0.0409 **
(Relatives: Ref. level)	-----	-----

Table 9.14: regression analysis of the factors of
 ----- FRIENDS - real

Dependent Var.: Factor 1 - ingroup relating

R²: 0.047 Adj. R²: 0.040

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	- 0.16967	0.2128 ns
Elefsina	0.05055	0.6998 ns
(Rural : Ref. level)	-----	-----
Sex ---		
Male	- 0.35344	0.0001 ***
(Female: Ref. level)	-----	-----
Local Proximity -----		
No relatives	0.41453	0.0080 ***
(Relatives: Ref. level)	-----	-----

 *: p<.05, **: p<.01, ***: p<.001

Table 9.14: continued

Dependent Var.: Factor 2 - outgroup relating

R²: 0.008 Adj. R²: - 0.000

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	- 0.15934	0.2599 ns
Elefsina (Rural : Ref. level)	- 0.14653 -----	0.2822 ns -----
Sex ---		
Male (Female: Ref. level)	- 0.05620 -----	0.5433 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.25473 -----	0.1160 ns -----

Table 9.15: regression analysis of the factors of
----- COMPATRIOT - real

Dependent Var.: Factor 1 - ingroup relating

R²: 0.080 Adj. R²: 0.073

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	- 0.83818	0.0000 ***
Elefsina (Rural : Ref. level)	- 0.42320 -----	0.0010 *** -----
Sex ---		
Male (Female: Ref. level)	- 0.06166 -----	0.4877 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.09039 -----	0.5534 ns -----

*: p<.05, **: p<.01, ***: p<.001

Table 9.16: regression analysis of the factor of
----- COLLEAGUES - real

Dependent Var.: Factor 1 - supportive relating

R²: 0.023 Adj. R²: 0.015

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	- 0.36398	0.0079 ***
Elefsina	- 0.14001	0.2861 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.13093	0.1489 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.07592	0.6291 ns
(Relatives: Ref. level)	----	----

Table 9.17: regression analysis of the factor of
----- "COMMON AFFILIATORS" - real

Dependent Var.: Factor 1 - ingroup relating

R²: 0.022 Adj. R²: 0.015

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	- 0.20209	0.1359 ns
Elefsina	0.05455	0.6738 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.16333	0.0703 *
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	- 0.04781	0.7616 ns
(Relatives: Ref. level)	----	----

*: p<.05, **: p<.01, ***: p<.001

Sex differences

Tables 9.13, 9.14, 9.17 show that the role categories "relatives", "friends" and "common affiliators" are differentiated by sex: for the first two the boys more, and for the third the girls more, produce traditional role structures.

Local proximity of relatives

This variable seems to differentiate both the factors of the "neighbours", the first of the "friends" and that of the "relatives". It thus seems that having a relative living in the town or village of the adolescents' residence makes a difference to the role structure in our adolescents' minds. In those who lack local relatives the traditional structure concerns more "neighbours" and "friends", rather than "relatives".

9.2.2. Adolescents' ideal structures of conceptions of others' transacting in the neighbourhood (ideal dimension)

This section explores what adolescent desire with regard to others' transacting in the neighbourhood. The questions addressed were the following:

- "What are the structures of adolescents' ideal conceptions of others' transacting in the neighbourhood?"
- "How do those ideal structures vary in three different milieux?"
- "How do those ideal structures vary between the sexes?"
- "How do those ideal structures vary between those adolescents with at least one relative within residential proximity and those with none?"

To answer the first question, we used data from the adolescents' responses to the questionnaire labeled TR on the IDEAL

dimension. Data were factor analyzed for the combined sample of the 532 adolescents. Then, as in the case with the "real" dimension, the factors that emerged from the factor analysis were analyzed by Multiple Regression Analysis, in order to establish variations according to milieu, sex and local proximity of relatives.

Tables 9.18, to 9.23 show the factors that emerged for each role category of the inhabitants in the adolescents' neighbourhood. A role structure emerged for each of the role categories, comprised by transactions this time expressing not our adolescents' perceptions but their desires.

As shown in Tables 9.18 to 9.29, the percentages of the total variance that each factor analysis explained were 43,7% for neighbours, 45,5% for relatives, 44,4% for friends, 52,6% for compatriots, 51,1% for colleagues, and 53,4% for "common affiliators". Each separate factor analysis yielded two significant factors.

The main themes which emerged from the factor analysis were that an ingroup pattern seems to be reflected in adolescents' desires regarding the transacting between relatives, compatriots, colleagues and "common affiliators". It is indicative that there is a clear distinction between what we could consider as ingroup and outgroup relating in that the item referring to negative relations forms a separate factor in the case of the four role categories.

However, as regards neighbours and friends, the case seems to be rather different. Their second factor cannot be referred to as "outgroup relating". The factor includes the item which reflects social recognition, even respect, and a third item reflecting casual interdependence in the case of neighbours, and exchange of support in difficulties in the case of the friends; this suggests that the adolescents here are reflecting different structures thus

Table 9.18: factor structure of the adolescent's conceptions
 ----- of the NEIGHBOURS' ideal transacting in his
 neighbourhood-ideal dimension

Factor 1 -----	Pct va	eigen value
ingroup relating	30.8%	2.46479
	loading	mean*
visiting	.69	2.81
greeting	.65	2.91
family feasting	.63	2.67
going out	.63	2.65
supporting in difficulties	.53	2.82

Factor 2 -----	Pct value	eigen value
social relating	12.9%	1.03595
	loading	mean*
much give & take, even negative	.70	1.83
considering opinion	.62	2.49
borrowing	.49	2.71

Table 9.19: factor structure of the adolescent's conceptions
 ----- of the RELATIVES' ideal transacting in his
 neighbourhood.

Factor 1 -----	Pct va	eigen value
ingroup relating	32.7%	2.61275
	loading	mean*
going out	.72	2.85
greeting	.63	2.92
family feasting	.61	2.91
visiting	.61	2.90
supporting in difficulties	.55	2.92
borrowing	.51	2.82
considering opinion	.49	2.77

Factor 2 -----	Pct va	eigen value
outgroup relating	12.8%	1.02263
	loading	mean*
much "give & take", even negative	.85	1.89

 * 3= yes, 2= irrelevant, 1= no

Table 9.20: factor structure of the adolescent's conceptions
 ----- of the FRIENDS' ideal transacting, in his
 neighbourhood.

Factor 1 -----	Pct va	eigen value
casual ingroup relating	31.2%	2.49288
	loading mean*	
visiting	.73	2.94
family feasting	.72	2.85
going out	.61	2.92
greeting	.53	2.96
borrowing	.49	2.84
-----	-----	-----
Factor 2 -----	Pct va	eigen value
supportive emotionally loaded relating	13.2%	1.05266
	loading mean*	
considering opinion	.67	2.75
supporting in difficulties	.65	2.92
much "give & take" even negative	.45	1.99
-----	-----	-----

Table 9.21: factor structure of the adolescent's conceptions
 ----- of the COMPATRIOTS' ideal transacting in his
 neighbourhood.

Factor 1 -----	Pct va	eigen value
ingroup relating	39.6%	3.17102
	loading mean*	
visiting	.75	2.48
family feasting	.73	2.43
going out	.70	2.33
supporting in difficulties	.67	2.54
greeting	.65	2.63
borrowing	.61	2.30
considering opinion	.47	2.28
-----	-----	-----
Factor 2 -----	Pct va	eigen value
outgroup relating	13%	1.04278
	loading mean*	
much "give & take", even negative	.88	1.76
-----	-----	-----

* 3=yes, 2=irrelevant, 1=no

Table 9.22: factor structure of the adolescent's conception
 ----- of the COLLEAGUE'S ideal transacting, in his
 neighbourhood.

Factor 1 -----	Pct va	eigen value
ingroup relating	37.8%	3.02028
	loading mean*	
borrowing	.71	2.40
visiting	.68	2.49
going out	.66	2.39
supporting in difficulties	.65	2.53
greeting	.64	2.66
family feasting	.57	2.36
considering opinion	.50	2.37

Factor 2 -----	Pct va	eigen value
outgroup relating	13.3%	1.06454
	loading mean*	
much "give & take", even negative	.78	1.80

Table 9.23: factor structure of the adolescent's conception
 ----- of the COMMON AFFILIATORS' ideal transacting in his
 neighbourhood.

Factor 1 -----	Pct va	eigen value
ingroup relating	40.5%	3.23822
	loading mean*	
going out	.75	2.11
family feasting	.73	2.13
borrowing	.72	2.15
visiting	.71	2.22
supporting in difficulties	.69	2.31
considering opinion	.56	2.21
greeting	.54	2.39

Factor 2 -----	Pct va	eigen value
outgroup relating	12.9%	1.03350
	loading mean*	
much "give & take", even negative	.93	1.84

* 3=yes, 2=irrelevant, 1=no

Table 9.24: regression analysis of the factors of
 ----- NEIGHBOURS - ideal

Dependent Var.: Factor 1 - ingroup relating

R²: 0.031 Adj. R²: 0.024

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.07506	0.5689 ns
Elefsina	0.36880	0.0036 ***
(Rural : Ref. level)	----	----
Sex ---		
Male	- 0.17325	0.0465 **
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.02477	0.8718 ns
(Relatives: Ref. level)	----	----

 Dependent Var.: Factor 2 - social relating

R²: 0.009 Adj. R²: 0.001

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.10192	0.4517 ns
Elefsina	0.09886	0.4455 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.17787	0.0467 **
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	- 0.04557	0.7728 ns
(Relatives: Ref. level)	----	----

 *: p<.05, **: p<.01, ***: p<.001

Table 9.25: regression analysis of the factors of
 ----- RELATIVES - ideal

Dependent Var.: Factor 1 - ingroup relating

R²: 0.028 Adj. R²: 0.021

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.33199	0.0134 **
Elefsina	0.27105	0.0343 **
(Rural : Ref. level)	-----	-----
Sex ---		
Male	- 0.23876	0.0068 ***
(Female: Ref. level)	-----	-----
Local Proximity -----		
No relatives	- 0.16490	0.2836 ns
(Relatives: Ref. level)	-----	-----

 Dependent Var.: Factor 2 - outgroup relating

R²: 0.008 Adj. R²: -0.000

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.19715	0.1455 ns
Elefsina	0.02187	0.8656 ns
(Rural : Ref. level)	-----	-----
Sex ---		
Male	0.03979	0.6545 ns
(Female: Ref. level)	-----	-----
Local Proximity -----		
No relatives	- 0.10759	0.4889 ns
(Relatives: Ref. level)	-----	-----

 *: p<.05, **: p<.01, ***: p<.001

Table 9.26: regression analysis of the factors of
 ----- FRIENDS - ideal

Dependent Var.: Factor 1 - casual ingroup relating

R²: 0.042 Adj. R²: 0.034

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.28079	0.0342 **
Elefsina	0.25555	0.0450 **
(Rural : Ref. level)	-----	-----
Sex ---		
Male	- 0.34898	0.0001 ***
(Female: Ref. level)	-----	-----
Local Proximity -----		
No relatives	- 0.00462	0.9757 ns
(Relatives: Ref. level)	-----	-----

 Dependent Var.: Factor 2 - social supportive relating

R²: 0.012 Adj. R²: 0.004

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.10604	0.3951 ns
Elefsina	- 0.00386	0.9743 ns
(Rural : Ref. level)	-----	-----
Sex ---		
Male	- 0.03249	0.6911 ns
Female: Ref. level)	-----	-----
Local Proximity -----		
No relatives	0.24679	0.0848 *
(Relatives: Ref. level)	-----	-----

 *: p<.05, **: p<.01, ***: p<.001

Table 9.27: regression analysis of the factors of
 ----- COMPATRIOTS - ideal

Dependent Var.: Factor 1c - ingroup relating

R²: 0.026 Adj. R²: 0.018

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.16753	0.2176 ns
Elefsina (Rural : Ref. level)	0.40769 -----	0.0018 *** -----
Sex ---		
Male (Female: Ref. level)	- 0.10446 -----	0.2421 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.13234 -----	0.4079 ns -----

 Dependent Var.: Factor 2 - outgroup relating

R²: 0.020 Adj. R²: 0.012

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	- 0.04138	0.7603 ns
Elefsina (Rural : Ref. level)	- 0.09162 -----	0.4809 ns -----
Sex ---		
Male (Female: Ref. level)	0.25589 -----	0.0043 *** -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.16110 -----	0.3133 ns -----

 *: p<.05, **: p<.01, ***: p<.001

Table 9.28: regression analysis of the factors of
----- COLLEAGUES - ideal

Dependent Var.: Factor 1 - ingroup relating

R²: 0.016 Adj. R²: 0.008

Independent Var. =====	Regression Coef. =====	P & Sign. =====
---------------------------	---------------------------	--------------------

Milieu

Peristeri	0.17280	0.1982 ns
-----------	---------	-----------

Elefsina	0.32359	0.0122 **
----------	---------	-----------

(Rural : Ref. level)	----	----
----------------------	------	------

Sex

Male	- 0.11057	0.2121 ns
------	-----------	-----------

(Female: Ref. level)	----	----
----------------------	------	------

Local Proximity

No relatives	0.00866	0.9562 ns
--------------	---------	-----------

(Relatives: Ref. level)	----	----
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Dependent Var.: Factor 2 - outgroup relating

R²: 0.052 Adj. R²: 0.003

Independent Var. =====	Regression Coef. =====	P & Sign. =====
---------------------------	---------------------------	--------------------

Milieu

Peristeri	- 0.00918	0.9463 ns
-----------	-----------	-----------

Elefsina	- 0.03800	0.7715 ns
----------	-----------	-----------

(Rural : Ref. level)	----	----
----------------------	------	------

Sex

Male	0.05099	0.5709 ns
------	---------	-----------

(Female: Ref. level)	----	----
----------------------	------	------

Local Proximity

No relatives	0.13299	0.4071 ns
--------------	---------	-----------

(Relatives: Ref. level)	----	----
-------------------------	------	------

*: p<.05, **: p<.01, ***: p<.001

Table 9.29: regression analysis of the factors of
 ----- COMMON AFFILIATORS - ideal

Dependent Var.: Factor 1 - ingroup relating

R²: 0.018 Adj. R²: 0.010

Independent Var. =====	Regression Coef. =====	P & Sign. =====
---------------------------	---------------------------	--------------------

Milieu

Peristeri	-0.15315	0.2550 ns
Elefsina	0.07372	0.5661 ns
Rural : Ref. level)	----	----

Sex

Male	- 0.16907	0.0573 *
(Female: Ref. level)	----	----

Local Proximity

No relatives	- 0.08220	0.5982 ns
(Relatives: Ref. level)	----	----

 Dependent Var.: Factor 2 - controvercial relating

R²: 0.017 Adj R²: 0.009

Independent Var. =====	Regression Coef. =====	P & Sign. =====
---------------------------	---------------------------	--------------------

Milieu

Peristeri	0.08407	0.5263 ns
Elefsina	0.05068	0.6931 ns
(Rural : Ref. level)	----	----

Sex

Male	- 0.10783	0.2231 ns
(Female: Ref. level)	----	----

Local Proximity

No relatives	- 0.29607	0.0046 ***
(Relatives: Ref. level)	----	----

 *: P<.05, **: P<.01, ***: P<.001

different desires. More specifically, their desires concerning the neighbours' transacting (Table 9.18), seem to be of two kinds. The first refers to ingroup relating; the second, to an emotionally loaded relating which although emphasized, is not necessarily desired (ie high loadings versus low means in the items of the second factor, Table 9.18).

With regard to relating among friends (Table 9.20), adolescents seem to have similar desires to those of neighbours. However, the second factor which emerges in this analysis, suggests a departure from the ingroup-outgroup pattern of relating to an even more emotionally loaded type since the two items ie "much give and take, even negative" and "exchange of support in difficulties", are present.

It seems that adolescents differentiate only as regards the role categories of neighbours and friends in their desires regarding the structure of the roles of the inhabitants in their neighbourhood. For the rest of the role categories adolescents do not seem to differentiate; their desires in each case can be considered as falling on the ingroup-outgroup dimension as we have already encountered in looking at the analysis of the structures of their conceptions on others' transacting.

Milieu differences

Tables 9.24 to 9.29 indicate that in five out of the six role categories there are differences between milieux. These categories are relatives, friends, colleagues and compatriots.

The patterns are first that Elefsinians, more than Peristerians and Rurals, structure the traditional pattern of transacting among compatriots and colleagues and the modified among neighbours. The second pattern is that the two urban

samples, ie Peristerians and Elefsinians, more than Rurals, desire the traditional pattern of relating among relatives and the modified, emotionally charged among friends.

The first pattern makes sense in the case of a town such as Elefsina, with many internal migrants, in which inhabitants describe its community life in terms of relating between neighbours and compatriots (Pilot Three) and have a long tradition in syndicalism (Sfiroeras, 1985). The second pattern seems to indicate a trend from the part of urban adolescents to transfer the ingroup pattern of relating to those role categories which according to the literature are members of the urban social network (see Chapters Two, Three and Five).

Sex differences

There are sex differences in the role categories neighbours, relatives, friends and common affiliators. The pattern is that girls more than boys emphasize an ingroup pattern of relating as regards relatives and "common affiliators" and the modified emotionally charged patterns, as regards neighbours and friends.

Local proximity of relatives

The variable of the local proximity of the relatives does not differentiate any factor.

9.2.3. Adolescents' structures of conceptions of their transacting with their tentative ingroup

9.2.3.1. Structure of each transaction in terms of role categories

The questions addressed in this section are the following:

- "Which are the structures of adolescents' conceptions of their transactions with their tentative ingroup members?"
- "How do those structures vary in three different milieux?"
- "How do those structures vary between the sexes?"
- "How do those structures vary between those adolescents with at least one relative within residential proximity and those with none?"

To answer the first question, we have used data from adolescents' responses to the questionnaire PS (see Appendix Two). These responses were factor analyzed for the combined sample. From this analysis, a profile of each transaction emerged, in terms of role categories. To answer the second, third and fourth questions, Multiple Regression Analysis was done on the factors that emerged from the factor analysis, so that any variations of milieu, sex and local proximity of a relative might be explored.

The combined sample

Tables 9.30 to 9.43, present the factors that emerged for each transaction. Those factors, form a profile of each transaction, comprised of role categories.

Those factors-clusters of role categories, we have operationalized as forming our adolescents' derived ingroup of structures. That is, the clusters that have emerged and which therefore reflect interrelations between adolescents' conceptions,

Table 9.30: factor structure of the adolescent's experience of
 ----- receiving support in difficulties from members of hi

 tentative ingroup.

Factor 1	Pct va	eigen value

residential & school neighbours	23.7%	4.03185

	loading	mean *
neighbours adults	.80	1.84
neighbours Peers	.66	1.94
neighbours & friends adults	.56	2.62
fellow students	.53	2.36
teachers	.50	2.27
friends adults	.47	3.06

Factor 2	Pct va	eigen value

Relatives	12.8%	2.17467

	loading	mean *
uncles, aunts	.83	2.88
grand Parents	.74	3.23
cousins	.66	3.21
father	.52	4.28
mother	.48	4.57

Factor 3	Pct va	eigen value

non-local Peers	7.5%	1.28144

	loading	mean *
friends Peers	.80	3.39
fellow students-friends	.75	3.04
fellow students	.40	2.36

Factor 4	Pct va	eigen value

local Peers	7.1%	1.21148

	loading	mean *
neighb/s-fell.students-friends	.86	3.08
neighbours - fellow students	.83	2.27

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.30 continued

Factor 5 -----	Pct va	eigen value
nuclear family -----	6.2%	1.05204
	loading	mean *
siblings	.65	4.14
mother	.54	4.57
father	.52	4.28

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.31: factor structure of the adolescent's experience
 ----- of giving support in difficulties to members of

 his tentative ingroup

Factor 1 -----	Pct va	eigen value
extended family -----	28.1%	4.77376
	loading	mean *
grandParents	.78	3.54
uncles, aunts	.77	3.15
father	.74	4.21
mother	.72	4.39
cousins	.54	3.68
siblings	.49	4.37
-----	-----	-----
Factor 2 -----	Pct va	eigen value
residential & school neighbours -----	11.8%	1.99751
	loading	mean *
neighbours adults	.75	2.27
neighbours-friends adults	.67	2.88
neighbours Peers	.63	2.30
teachers	.59	2.07
fellow students	.56	2.75
friends adults	.56	3.30
-----	-----	-----
Factor 3 -----	Pct va	eigen value
Peer friends -----	7.9%	1.33613
	loading	mean *
fellow students-friends	.77	3.36
friends Peers	.75	3.69
-----	-----	-----
Factor 4 -----	Pct va	eigen value
local Peers -----	6.8%	1.16392
	loading	mean *
neighb/s-fellow students-friends	.87	3.41
neighbours & fellow students	.83	2.73
-----	-----	-----

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.32: factor structure of the adolescent's experience of
 ----- receiving casual everyday help from members of his
 ----- tentative ingroup

Factor 1 -----	Pct va	eigen value
extended family adults -----	22.4%	3.80373
	loading	mean *
grandParents	.75	2.44
uncles, aunts	.74	2.29
father	.64	3.63
mother	.64	4.02

Factor 2 -----	Pct va	eigen value
adult neighbours -----	11.7%	1.98373
	loading	mean *
neighbours adults	.72	1.72
neighbours - friends adults	.69	2.51
neighbours Peers	.63	1.80
friends adults	.59	2.82
teachers	.40	2.35

Factor 3 -----	Pct va	eigen value
non-local Peer friends & relatives -----	7.8%	1.32758
	loading	mean *
friends Peers	.76	3.20
fellow students - friends	.66	2.87
cousins	.61	2.88
fellow students	.40	2.37

Factor 4 -----	Pct va	eigen value
local Peers -----	7.4%	1.25974
	loading	mean *
neighb/s-fell.students - friends	.87	2.85
neighbours - fellow students	.80	2.23

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.32 continued

Factor 5 -----	Pct. va	eigen value
Non-chosen close-by Peers -----	6.5%	1.09952
	loading	mean *
siblings	.67	3.64
fellow students	.50	2.37

 * 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.33: factor structure of the adolescent's experience of
 ----- giving casual everyday help to members of his
 ----- tentative ingroup

Factor 1 -----	Pct va	eigen value
adult local ingroup -----	26.6%	4.52683
	loading	mean *
neighbours adults	.73	2.05
neighbours - friends adults	.67	2.61
adult friends	.61	3.14
neighbours Peers	.60	2.11
teachers	.54	1.97
fellow students	.47	2.57

Factor 2 -----	Pct va	eigen value
relatives -----	10.9%	1.85881
	loading	mean *
uncles, aunts	.83	2.83
grandParents	.68	3.12
cousins	.66	3.12

Factor 3 -----	Pct va	eigen value
Peer friends -----	7.7%	1.31033
	loading	mean *
fellow students - friends	.76	3.07
friends Peers	.76	3.42
fellow students	.53	2.57

Factor 4 -----	Pct va	eigen value
local Peers -----	7.0%	1.19575
	loading	mean *
neighb/s-fell.students-friends	.86	3.00
neighbours - fellow students	.83	2.48

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.33 continued

Factor 5	Pct va	eigen value
nuclear family	5.9%	1.00275
	loading	mean *
siblings	.73	3.98
mother	.68	4.13
father	.64	3.77
* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.34: factor structure of the adolescent's experience of
 ----- trusting members of his tentative ingroup to show
 him right and wrong

Factor 1 -----	Pct va	eigen value
extended family adults -----	20.9	3.54585
	loading	mean *
grandParents	.76	2.97
mother	.70	4.33
father	.67	4.22
uncles, aunts	.66	2.76
-----	-----	-----
Factor 2 -----	Pct va	eigen value
Peer friends & cousins -----	12.4	2.11243
	loading	mean *
friends Peers	.73	2.98
fellow students - friends	.72	2.74
fellow students	.56	2.14
cousins	.44	2.77
friends adults	.40	2.89
-----	-----	-----
Factor 3 -----	Pct va	eigen value
residential & school neighbours -----	7.5%	1.27757
	loading	mean *
neighbours Peers	.83	1.75
neighbours adults	.66	1.79
fellow students	.49	2.14
cousins	.44	2.77
-----	-----	-----
Factor 4 -----	Pct va	eigen value
friends (Peers & adults) -----	7.4 %	1.25221
	loading	mean *
neighbours - friends adults	.74	2.51
friends adults	.46	2.89
neighbours - friends Peers	.45	2.57
-----	-----	-----

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.34 continued

Factor 5	Pct va	eigen value

local Peers	6.0 %	1.02630

	loading	mean *
neighbours - fellow students	.82	2.01
neighb/s-fellow students-friends	.81	2.67

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.35: factor structure of the adolescent's considering
 ----- the opinion that members of his -----
 ----- tentative ingroup have about him -----

Factor 1	Pct va	eigen value

extended family (and teachers)	28.2	4.78643

	loading	mean *
mother	.78	4.50
father	.73	4.47
grandParents	.72	3.50
uncles, aunts	.69	3.28
cousins	.53	3.32
teachers	.45	3.65

Factor 2	Pct va	eigen value

local ingroup (adults & Peers)	12.3 %	2.09908

	loading	mean *
neighbours adults	.77	2.42
neighbours Peers	.70	2.39
neighbours - friends adults	.63	3.00
fellow students	.48	2.72
neighbours - friends Peers	.45	3.14
friends adults	.44	3.41

Factor 3	Pct va	eigen value

Peer friends	7.6 %	1.29139

	loading	mean *
friends Peers	.77	3.59
fellow students - friends	.68	3.28
fellow students	.50	2.72
cousins	.47	3.52

Factor 4	Pct va	eigen value

local Peers	6.3 %	1.07265

	loading	mean *
neighb/s-fellow students-friends	.85	3.14
neighbours - fellow students	.78	2.60

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.36: factor structure of the adolescent's Perception of
 ----- considering members of his tentative ingroup as
 Persons of integrity

Factor 1 -----	Pct va	eigen value
extended family -----	23.6 %	4.00676
	loading	mean *
mother	.74	4.34
father	.71	4.18
uncles, aunts	.69	3.16
grandParents	.67	3.44
cousins	.55	3.34
siblings	.49	3.85
-----	-----	-----
Factor 2 -----	Pct va	eigen value
residential & school neighbours -----	11.7 %	1.98582
	loading	mean *
neighbours Peers	.76	2.19
fellow students	.67	2.52
neighbours adults	.63	2.22
teachers	.54	3.14
-----	-----	-----
Factor 3 -----	Pct va	eigen value
Peer friends -----	8.2 %	1.39455
	loading	mean *
friends Peers	.75	3.28
fellow students - friends	.68	3.00
cousins	.49	3.34
-----	-----	-----
Factor 4 -----	Pct va	eigen value
local Peers -----	6.7 %	1.14733
	loading	mean *
neighb/s-fellow students-friends	.84	3.00
neighbours - fellow students	.83	2.41
-----	-----	-----

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.36 continued

Factor 5	Pot va	eigen value

adult friends	5.9 %	1.00146

	loading	mean *
neighbours - friends adults	.73	2.81
friends adults	.72	3.13

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.37: factor structure of the adolescent's experience of
 ----- considering members of his tentative ingroup as
 very good friends

Factor 1 -----	Pct va	eigen value
extended family -----	24.2 %	4.11827
	loading	mean *
father	.77	3.76
mother	.76	4.10
grandParents	.76	3.13
uncles, aunts	.74	2.93
siblings	.49	4.26
cousins	.42	3.70

Factor 2	Pct va	eigen value

residential (& school) neighb/s	12.9 %	2.19781

	loading	mean *
neighbours Peers	.79	2.20
neighbours adults	.72	2.11
fellow students	.70	2.61
neighbours-friends Peers	.51	3.28

Factor 3	Pct va	eigen value

local Peers	8.6 %	1.45433

	loading	mean *
neighb/s-fellow students-friends	.85	3.41
neighbours-fellow students	.83	2.63

Factor 4	Pct va	eigen value

Peer friends (& cousins)	7.3 %	1.23995

	loading	mean *
fellow students-friends	.77	3.42
friends Peers	.73	3.71
cousins	.45	3.70

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.37 continued

Factor 5	Pct va	eigen value

adult friends	5.9 %	1.00106

	loading	mean *
friends adults	.82	3.47
neighbours-friends adults	.65	2.94

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.38: factor structure of the adolescent's experience of
 ----- trusting members of his tentative ingroup
 to confide his own secrets.

Factor 1	Pct va	eigen value

extended family adults	22.5 %	3.82464

	loading	mean *
father	.81	2.90
mother	.78	3.46
grandParents	.74	2.26
uncles, aunts	.68	1.96

Factor 2	Pct va	eigen value

residential (& school) neighbours	12.7 %	2.16545

	loading	mean *
neighbours Peers	.80	1.43
neighbours adults	.75	1.40
fellow students	.70	1.93

Factor 3	Pct va	eigen value

peer friends (& cousins)	8.4 %	1.42312

	loading	mean *
friends Peers	.75	3.17
fellow students - friends	.70	2.85
cousins	.60	2.95
neighbours - friends	.44	2.62

Factor 4	Pct va	eigen value

local Peers	7.5 %	1.27478

	loading	mean *
neighb/s-fell.students-friends	.83	2.86
neighbours-fellow students	.81	1.95

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.38 continued

Factor 5	Pct va	eigen value

adult friends	6.0 %	1.01475

	loading	mean *
friends adults	.80	2.69
neighbours-friends adults	.75	2.11

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.39: factor structure of the adolescent's experience
 ----- of being trusted by members of his tentative
 ----- ingroup to listen to their secrets

Factor 1	Pct va	eigen value

residential & school neighbours	25.3 %	4.38753

(adults & Peers)

	loading	mean *
neighbours adults	.81	1.73
neighbours Peers	.72	1.88
fellow students	.67	2.39
friends adults	.58	3.00
neighbours-friends adults	.53	2.46
teachers	.48	1.48

Factor 2	Pct va	eigen value

extended family	11.4 %	1.93582

	loading	mean *
grandParents	.77	2.42
mother	.76	3.51
father	.74	3.03
uncles, aunts	.72	2.07
siblings	.43	3.87

Factor 3	Pct va	eigen value

Peer friends & cousins	8.4 %	1.42848

	loading	mean *
friends Peers	.72	3.44
fellow students-friends	.69	3.13
cousins	.59	3.29
neighbours-friends Peers	.53	2.92

Factor 4	Pct va	eigen value

local Peers	7.6 %	1.29625

	loading	mean *
neighb/s-fellow students-friends	.83	3.03
neighbours-fellow students	.82	2.41

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.40: factor structure of the adolescent's experience of
 ----- doing tasks together with members of his tentative
 ----- ingroup

Factor 1	Pct va	eigen value

neighbours & adult friends	20.2 %	3.44096

	loading	mean *
neighbours adults	.75	1.73
neighbours-friends adults	.70	2.26
friends adults	.65	2.51
neighbours Peers	.64	1.87

Factor 2	Pct va	eigen value

nuclear family & the GarndParents	10.6 %	1.80648

	loading	mean *
grandParents	.69	2.32
mother	.62	3.76
father	.59	3.37
siblings	.59	3.72

Factor 3	Pct va	eigen value

Peer friends & teachers	7.8 %	1.33100

	loading	mean *
fellow students-friends	.68	2.99
friends Peers	.61	3.03
teachers	.58	1.93
fellow students	.55	2.21

Factor 4	Pct va	eigen value

local Peers	6.7 %	1.14734

	loading	mean *
neighb/s-fell.students-friends	.84	2.96
neighbours-fellow students	.81	2.10

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.40 continued

Factor 5	Pct va	eigen value
relatives	6.4 %	1.08000
	loading	mean *
cousins	.79	3.03
uncles, aunts	.70	2.23

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.41: factor structure of the adolescent's experience of
 ----- entertaining with members of his tentative ingroup

Factor 1 -----	Pct va	eigen value
extended family -----	23.9 %	4.06043
	loading	mean *
mother	.84	3.51
father	.82	3.43
GrandParents	.74	2.18
uncles, aunts	.72	2.57
siblings	.51	4.01
cousins	.46	3.60

Factor 2	Pct va	eigen value
neighbours (& adult friends) -----	15.0 %	2.55684
	loading	mean *
neighbours adults	.83	1.90
neighbours Peers	.68	2.00
neighbours-friends adults	.62	2.64
friends adults	.57	3.26
fellow students	.53	2.54
teacher	.46	1.76

Factor 3	Pct va	eigen value
Peer friends -----	8.0%	1.35169
	loading	mean *
friends Peers	.76	3.64
fellow students-friends	.74	3.23
fellow students	.51	2.54
neighbours-friends Peers	.42	3.06

Factor 4	Pct va	eigen value
local Peers -----	7.5 %	1.26687
	loading	mean *
neighb/s-fell.students-friends	.85	3.25
neighbours-fellow students	.79	2.58

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.42: factor structure of the adolescent's experience of
 ----- sharing common interests with members of his
 ----- tentative ingroup

Factor 1	Pct va	eigen value

parents & adult relatives	17.9 %	3.04466

	loading	mean *
father	.76	3.07
mother	.75	3.29
grandParents	.72	1.96
uncles, aunts	.63	2.21

Factor 2	Pct va	eigen value

Peers (including cousins)	12.6	2.13738

	loading	mean *
friends Peers	.70	3.39
fellow students-friends Peers	.67	3.16
cousins	.66	3.28
fellow students	.54	2.64

Factor 3	Pct va	eigen value

neighbours	8.6 %	1.47030

	loading	mean *
neighbours adults	.73	1.73
neighbours Peers	.64	1.87
neighbours-friends adults	.62	2.45
adult friends	.44	3.01
neighbours-friends Peers	.40	2.99

Factor 4	Pct va	eigen value

local Peers	7.6 %	1.28406

	loading	mean *
neighb/s-fell.students-friends	.85	2.97
neighbours-fellow students	.83	2.43

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.42 continued

Factor 5	Pct va	eigen value

siblings	6.1 %	1.03658

	loading	mean *
siblings	.61	3.69
adult friends	.44	3.01

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.43: factor structure of the adolescent's experience
 ----- of greeting or recognising socially members of

 his tentative ingroup

Factor 1	Pct va	eigen value

extended family	24.8 %	4.21514

	loading	mean *
father	.74	4.62
mother	.74	4.64
uncles, aunts	.67	4.51
grandParents	.65	4.59
siblings	.56	4.65
cousins	.55	4.62

Factor 2	Pct va	eigen value

local & non-local Peers	12.3 %	2.08828

	loading	mean *
fellow students-friends	.75	4.32
fellow students	.71	3.90
friends Peers	.66	4.37
neighbours Peers	.53	3.58
neighbours adults	.40	3.57

Factor 3	Pct va	eigen value

community authority figures	8.4 %	1.42619

	loading	mean *
teachers	.72	3.70
neighbours adults	.60	3.57
uncles, aunts	.45	4.51
cousins	.40	4.62

Factor 4	Pct va	eigen value

local Peers	6.5 %	1.10819

	loading	mean *
neighbours-fellow students	.85	3.92
neighb/s-fell.students-friends	.85	4.28

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.43 continued

Factor 5	Pct va	eigen value

adult friends	6.8 %	1.02692

	loading	mean *
friends adults	.81	4.26
neighbours-friends adults	.80	3.97

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

we consider as the "derived units of our adolescents' ingroup" as opposed to the "tentative units of the ingroup" in questionnaire PS which are "nuclear family", "relatives", "peers", "other adults" (see questionnaire PS in Appendix Two and Tables 6.3 and 9.3).

Considering the first factor in Tables 9.30 to 9.43, the majority of the transactions, ie ten out of the fourteen, is associated in our adolescents' minds, with the extended family, which consists of the members of the nuclear family and the close relatives.

The second factor in half the transactions, and the first factor in four, is comprised by the locally confined ingroup members. This construct consists not only of the residential neighbours, but also of "school neighbours", ie fellow students and teachers. We note that those groupings which emerged from the factor analysis were different from the initial ones as they appear in the measure PS. In most of the transactions both adults and peers are included in the first two factors.

The third factor in most cases consists of -not necessarily locally confined- peer friends.

The fourth factor of most of the transactions, consists of local peers especially friends, including friends in school.

The fifth factors do not form a clear pattern; the unit formed, depends upon the specific transaction, and it consists either of adult friends, or peers or even family members and relatives.

Three transactions, "trusting for right and wrong", "sharing common interests" and "greeting" or else recognizing the others socially, are associated by our adolescents, first with their extended family or with their local and non-local peers, but not with their neighbours, in contrast with the rest of the

transactions.

Another point is that the nuclear family is absent as a separate unit in all but two transactions, where it has formed the fifth factor.

The common patterns that have emerged from the factors of each transaction (see also Table 9.44) show that adolescents associate supportive, sharing and social control transactions mainly with their extended family and with their local social network members both in the neighbourhood and at school. They also associate these transactions with their peers.

However, our adolescents have associated with their extended family and their peers, and only thirdly with their neighbours, the transactions "trusting others to show them right and wrong", "sharing common interests" and "greeting".

The nuclear family, absent as a separate unit, comes fifth only in two cases; first in adolescents' receiving support in difficulties and in their giving casual help.

It seems that our adolescents' "ingroup of structures" consists mainly of their extended family, ie nuclear family members and close relatives, then of their close acquaintances and friends, both adults and peers in their neighbourhood and school, and lastly of their non-local peer friends.

Milieu differences

To explore milieu differences as well as any differences as regards the other variables, Multiple Regression Analysis was done. The scores used for this analysis were the standardized factor scores which resulted from the Principal Component Factor Analysis. The significant results, are tabulated in Tables 9.45 to 9.58. It should be noted that the patterns that have emerged, concern more

Table 9.44: The factors extracted in each transaction of adolescents with their tentative ingroup members, the equivalent Percent of variance explained and their reliability coefficient (Cronbach's Alpha) (combined sample, n=532)

TRANSACTION	FACTOR LABEL	PCT VA expl/ ned	Cr a
supported in diff/ties by:	F1: residential & school neighbours	23.7%	.70
	F2: relatives	12.8%	.72
	F3: non-local Peers	7.5%	.48
	F4: local Peers	7.1%	.70
	F5: nuclear family	6.2%	.57
Providing support in diff/ties to:	F1: extended family	28.1%	.80
	F2: residential & school neighbours	11.8%	.74
	F3: Peer friends	7.9%	.56
	F4: local Peers	6.8%	.71
getting ca- sual every- day help from:	F1: extended family adults	22.4%	.71
	F2: adult neighbours	11.7%	.64
	F3: non-local Peer friends & relatives	7.8	.58
	F4: local Peers	7.4%	.69
	F5: non-chosen close-by Peers	6.5%	-
giving ca- sual every- day help to:	F1: adult local ingroup	26.6%	.70
	F2: relatives	10.9%	.70
	F3: Peer friends	7.7%	.66
	F4: local Peers	7.0%	.72
	F5: nuclear family	5.9%	.57
trusting to be shown right & wrong by:	F1: extended family adults	20.9%	.69
	F2: Peer friends & cousins	12.4%	.55
	F3: residential & school neighbours	7.5%	.58
	F4: friends (Peers & adults)	7.4%	.53
	F5: local Peers	6.0%	.69
considering the opinion on himself of:	F1: extended family (and teachers)	28.2%	.79
	F2: local ingroup (adults and Peers)	12.3%	.71
	F3: Peers friends	7.6%	.82
	F4: local Peers	6.3%	.68
considering Persons of integrity the:	F1: extended family	23.6%	.73
	F2: residential & school neighbours	11.7%	.65
	F3: Peer friends	8.2%	.56
	F4: local Peers	6.7%	.68
	F5: adult friends	5.9%	.56

Table 9.44 continued

TRANSACTION	FACTOR LABEL	PCT VA expl/ ned	Cr a
considering very good friends the:	F1: extended family	24.2%	.76
	F2: residential (& school) neighbours	12.9%	.69
	F3: local Peers	8.6%	.71
	F4: Peer friends (& cousins)	7.3%	.50
	F5: adult friends	5.9%	.59
confiding to:	F1: extended family adults	22.5%	.78
	F2: residential (& school) neighbours	12.7%	.69
	F3: Peer friends (& cousins)	8.4%	.56
	F4: local Peers	7.5%	.61
	F5: adult friends	6.0%	.61
being confided by:	F1: residential & school neighbours (adults & Peers)	25.3%	.73
	F2: extended family	11.4%	.74
	F3: Peer friends & cousins	8.4%	.62
	F4: local Peers	7.6%	.69
doing tasks with:	F1: neighbours & adult friends	20.2%	.68
	F2: nuclear family & grandPar/t	10.6%	.53
	F3: Peer friends & teachers	7.8%	.58
	F4: local Peers	6.7%	.65
	F5: relatives	6.4%	.49
entertain- ing with:	F1: extended family	23.9%	.80
	F2: neighbours (& adult fr/nds	15.0%	.72
	F3: Peer friends	8.0%	.56
	F4: local Peers	7.5%	.69
sharing common interests with:	F1: extended family adults	17.9%	.71
	F2: Peers (including friends & cousins)	12.6%	.61
	F3: neighbours	8.6%	.51
	F4: local Peers	7.6%	.69
	F5: siblings	6.1%	-
recognising socially the:	F1: extended family	24.8%	.73
	F2: local & non-local Peers	12.3%	.71
	F3: community authority figures	8.4%	.62
	F4: local Peers	6.5%	.68
	F5: adult friends	6.0%	.57

Table 9.45: regression analysis of the factors of adolescent doing a task with his tentative ingroup members

Dependent Var.: Factor 1 - neighbours and adult friends

R^2 : 0.030 Adj. R^2 : 0.017

Independent Var.	Regression Coef.	P & Sign.
-----	-----	-----

Milieu

Peristeri	- 0.39190	0.0145 **
Elefsina	- 0.32816	0.0353 **
(Rural : Ref. level)	-----	-----

Sex

Male	0.09880	0.3229 ns
(Female: Ref. level)	-----	-----

Local Proximity

No relatives	- 0.02783	0.8751 ns
(Relatives: Ref. level)	-----	-----

Dependent Var.: Factor 2 - nuclear family & grand Parents

R^2 : 0.032 Adj. R^2 : 0.018

Independent Var.	Regression Coef.	P & Sign.
-----	-----	-----

Milieu

Peristeri	0.08595	0.6095 ns
Elefsina	-0.07561	0.6443 ns
(Rural : Ref. level)	-----	-----

Sex

Male	-0.12418	0.2445 ns
(Female: Ref. level)	-----	-----

Local Proximity

No relatives	-0.3599	0.0542 *
(Relatives: Ref. level)	-----	-----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.45 continued

Dependent Var.: Factor 3 - Peer friends & teachers

 R^2 : 0.018 Adj. R^2 : 0.005

Independent Var. =====	Regression Coef. =====	P & Sign. =====
---------------------------	---------------------------	--------------------

Milieu

Peristeri	0.13097	0.4359 ns
Elefsina	0.05590	0.7325 ns
(Rural : Ref. level)	----	----

Sex

Male	-0.14805	0.1649 ns
(Female: Ref. level)	----	----

Local Proximity

No relatives	0.10878	0.5583 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 4 - local Peers R^2 : 0.034 Adj. R^2 : 0.021

Independent Var. =====	Regression Coef. =====	P & Sign. =====
---------------------------	---------------------------	--------------------

Milieu

Peristeri	-0.04947	0.7498 ns
Elefsina	-0.12997	0.3896 ns
(Rural : Ref. level)	----	----

Sex

Male	-0.24233	0.0141 **
(Female: Ref. level)	----	----

Local Proximity

No relatives	0.10878	0.5270 ns
(Relatives: Ref. level)	----	----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.45 continued

Dependent Var.: Factor 5 - relatives

 R^2 : 0.033 Adj. R^2 : 0.019

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.42539	0.0103 **
Elefsina (Rural : Ref. level)	0.34307 -----	0.0333 ** -----
Sex ---		
Male (Female: Ref. level)	0.09890 -----	0.3448 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.12189 -----	0.5055 ns -----

 Table 9.46: regression analysis of the factors of adolescent trusting his tentative ingroup members to show him right & wrong.

Dependent Var.: Factor 1 - extended family adults

 R^2 : 0.031 Adj. R^2 : 0.018

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.26091	0.1067 ns
Elefsina (Rural : Ref. level)	0.38061 -----	0.0158 ** -----
Sex ---		
Male (Female: Ref. level)	0.19107 -----	0.0708 * -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.15877 -----	0.3932 ns -----

 *: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.46 continued

Dependent Var.: Factor 2 - Peer friends & cousins

 R^2 : 0.023 Adj. R^2 : 0.009

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.14246	0.3784 ns
Elefsina	0.21562	0.1707 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.27292	0.0101 **
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.03160	0.8651 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 3 - residential & school neighbours

 R^2 : 0.024 Adj. R^2 : 0.011

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.22054	0.1423 ns
Elefsina	0.06631	0.6497 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.24835	0.0117 **
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.01057	0.9512 ns
(Relatives: Ref. level)	----	----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.46 continued

Dependent Var.: Factor 4 - friends

 R^2 : 0.012 Adj. R^2 : 0.001

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.01673	0.9193 ns
Elefsina (Rural : Ref. level)	0.06537 -----	0.6840 ns -----
Sex ---		
Male (Female: Ref. level)	0.13564 -----	0.2093 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.12098 -----	0.5247 ns -----

Dependent Var.: Factor 5 - local peers R^2 : 0.022 Adj. R^2 : 0.009

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.11558	0.4091 ns
Elefsina (Rural : Ref. level)	-0.02443 -----	0.8805 ns -----
Sex ---		
Male (Female: Ref. level)	-0.24175 -----	0.0273 ** -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.01496 -----	0.9388 ns -----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.47: regression analysis of the factors of adolescent sharing common interests with his tentative ingroup members

Dependent Var.: Factor 1 - Parents & adult relatives

R²: 0.017 Adj. R²: 0.003

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.19835	0.2336 ns
Elefsina	0.25321	0.1181 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.11129	0.2996 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.16551	0.3729 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 2 - Peers

R²: 0.064 Adj. R²: 0.050

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.40320	0.0100 **
Elefsina	0.30703	0.0455 **
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.34703	0.0007 ***
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.08680	0.6213 ns
(Relatives: Ref. level)	----	----

*: p<.05, **: p<.01, ***: p<.001

Table 9.47 continued

Dependent Var.: Factor 3 - neighbours

 R^2 : 0.010 Adj. R^2 : 0.004

Independent Var. =====	Regression Coef. =====	P & Sign. =====
---------------------------	---------------------------	--------------------

Milieu

Peristeri	-0.15267	0.2179 ns
Elefsina	-0.02471	0.8744 ns
(Rural : Ref. level)	----	----

Sex

Male	0.05321	0.6078 ns
(Female: Ref. level)	----	----

Local Proximity

No relatives	0.03919	0.8271 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 4 - local Peers R^2 : 0.023 Adj. R^2 : 0.008

Independent Var. =====	Regression Coef. =====	P & Sign. =====
---------------------------	---------------------------	--------------------

Milieu

Peristeri	0.11486	0.4950 ns
Elefsina	-0.09809	0.5489 ns
(Rural : Ref. level)	----	----

Sex

Male	-0.12957	0.2326 ns
(Female: Ref. level)	----	----

Local Proximity

No relatives	-0.03721	0.8429 ns
(Relatives: Ref. level)	----	----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.47 continued

Dependent Var.: Factor 5 - siblings

 R^2 : 0.061 Adj. R^2 : 0.047

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.42678	0.0128 **
Elefsina (Rural : Ref. level)	-0.28233 -----	0.0895 * -----
Sex ---		
Male (Female: Ref. level)	-0.42326 -----	0.0001 *** -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.06569 -----	0.7301 ns -----

 Table 9.48: regression analysis of the factors of ado-
 ----- lescent considering the opinion his tentative
 ingroup members have about him

Dependent Var.: Factor 1 - extended family & teachers

 R^2 : 0.035 Adj. R^2 : 0.022

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.39159	0.0123 **
Elefsina (Rural : Ref. level)	0.52269 -----	0.0006 *** -----
Sex ---		
Male (Female: Ref. level)	-0.06090 -----	0.05344 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.03274 -----	0.8497 ns -----

 *: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.48 continued

Dependent Var.: Factor 2 - local ingroup

 R^2 : 0.013 Adj. R^2 : 0.000

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.17024	0.2957 ns
Elefsina (Rural : Ref. level)	0.28127 -----	0.0756 * -----
Sex ---		
Male (Female: Ref. level)	-0.10795 -----	0.2920 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.08417 -----	0.6409 ns -----

Dependent Var.: Factor 3 - peer friends R^2 : 0.184 Adj. R^2 : 0.034

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.08764	0.5878 ns
Elefsina (Rural : Ref. level)	0.07228 -----	0.6225 ns -----
Sex ---		
Male (Female: Ref. level)	-0.33615 -----	0.0010 *** -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.03759 -----	0.2575 ns -----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.48 continued

Dependent Var.: Factor 4 - local Peers

R²: 0.026 Adj. R²: 0.013

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.13711	0.3993 ns
Elefsina	0.12738	0.4198 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.22439	0.0288 **
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.04022	0.8235 ns
(Relatives: Ref. level)	----	----

 Table 9.49: regression analysis of the factors of ado-
 ----- lescent receiving casual everyday help from
 his tentative ingroup members

Dependent Var.: Factor 1 - extended family adults

R²: 0.034 Adj. R²: 0.020

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.31536	0.0519 *
Elefsina	0.25288	0.1078 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.03891	0.7103 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.14229	0.4382 ns
(Relatives: Ref. level)	----	----

 *: p<.05, **: p<.01, ***: p<.001

Table 9.49 continued

Dependent Var.: Factor 2 - adult neighbours

R²: 0.032 Adj. R²: 0.018

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.41106	0.0120 **
Elefsina	-0.15960	0.3130 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.15491	0.1425 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.19158	0.3001 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 3-non local peer friends & relatives

R²: 0.039 Adj. R²: 0.025

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.19104	0.2368 ns
Elefsina	0.09524	0.5423 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.33535	0.0014 ***
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.03750	0.8374 ns
(Relatives: Ref. level)	----	----

*: p<.05, **: p<.01, ***: p<.001

Table 9.49 continued

Dependent Var.: Factor 4 - local Peers

R²: 0.023 Adj. R²: 0.009

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.06137	0.7084 ns
Elefsina (Rural : Ref. level)	0.03321 ----	0.8348 ns ----
Sex ---		
Male (Female: Ref. level)	-0.22280 ----	0.0366 ** ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.12973 ----	0.4859 ns ----

Dependent Var.: Factor 5 - non chosen PeersR²: 0.010 Adj. R²: 0.003

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.21776	0.1911 ns
Elefsina (Rural : Ref. level)	0.20067 ----	0.2143 ns ----
Sex ---		
Male (Female: Ref. level)	0.03643 ----	0.7352 ns ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.16740 ----	0.3753 ns ----

*: P<.05, **: P<.01, ***: P<.001

Table 9.50: regression analysis of the factors of adolescent receiving support in difficulties from his tentative ingroup members

Dependent Var.: Factor 1 - residential & school neighbours

R^2 : 0.014 Adj. R^2 : 0.000

Independent Var. =====	Regression Coef. =====	P & Sign. =====
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Milieu

Peristeri	-0.29539	0.0561 *
Elefsina	-0.16553	0.2688 ns
(Rural : Ref. level)	----	----

Sex

Male	-0.01579	0.8743 ns
(Female: Ref. level)	----	----

Local Proximity

No relatives	-0.11826	0.5079 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 2 - relatives

R^2 : 0.026 Adj. R^2 : 0.012

Independent Var. =====	Regression Coef. =====	P & Sign. =====
---------------------------	---------------------------	--------------------

Milieu

Peristeri	0.22129	0.1808
Elefsina	0.24946	0.1200 ns
(Rural : Ref. level)	----	----

Sex

Male	0.17762	0.0972 *
(Female: Ref. level)	----	----

Local Proximity

No relatives	-0.31149	0.1023
(Relatives: Ref. level)	----	----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.50 continued

Dependent Var.: Factor 3 - non local Peers

 R^2 : 0.038 Adj. R^2 : 0.024

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.24675	0.1271 ns
Elefsina	0.17286	0.2700 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.32549	0.0020 ***
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.06401	0.7308 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 4 - local Peers R^2 : 0.017 Adj. R^2 : 0.003

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.21074	0.2077 ns
Elefsina	0.18104	0.2673 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.17175	0.1129 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.10647	0.5804 ns
(Relatives: Ref. level)	----	----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.50 continued

Dependent Var.: Factor 5 - nuclear family

 R^2 : 0.009 Adj. R^2 : 0.004

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.16799	0.3233 ns
Elefsina (Rural : Ref. level)	0.07966 ----	0.6289 ns ----
Sex ---		
Male (Female: Ref. level)	0.13964 ----	0.2047 ns ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.05091 ----	0.7949 ns ----

Table 9.51: regression analysis of the factors of the adolescent trusting members of his tentative ingroup to confide his secrets

Dependent Var.: Factor 1 - adults of the extended family

 R^2 : 0.046 Adj. R^2 : 0.032

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.12697	0.4365 ns
Elefsina (Rural : Ref. level)	0.24867 ----	0.1167 ns ----
Sex ---		
Male (Female: Ref. level)	0.35943 ----	0.0007 *** ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.00438 ----	0.9806 ns ----

 *: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.51 continued

Dependent Var.: Factor 2 - residential & school neighbours

 R^2 : 0.013 Adj. R^2 : 0.002

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.11187	0.4898 ns
Elefsina (Rural : Ref. level)	0.07758 -----	0.6215 ns -----
Sex ---		
Male (Female: Ref. level)	0.11521 -----	0.2724 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.00918 -----	0.9591 ns -----

Dependent Var.: Factor 3 - Peer friends R^2 : 0.031 Adj. R^2 : 0.018

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.37792	0.0241 **
Elefsina (Rural : Ref. level)	0.27145 -----	0.0944 * -----
Sex ---		
Male (Female: Ref. level)	-0.17712 -----	0.1021 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.01296 -----	0.9441 ns -----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.51 continued

Dependent Var.: Factor 4 - local peers

 R^2 : 0.028 Adj. R^2 : 0.015

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.22636	0.1638 ns
Elefsina	0.19604	0.2137 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.17834	0.0905 *
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.02062	0.9086 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 5 - adult friends

 R^2 : 0.035 Adj. R^2 : 0.021

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.51812	0.0018 ***
Elefsina	-0.31816	0.0468 **
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.13321	0.2116 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.02749	0.8799 ns
(Relatives: Ref. level)	----	----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.52: regression analysis of the factors of adolescent considering as persons of integrity members of his tentative group

Dependent Var.: Factor 1 - extended family

R²: 0.034 Adj. R²: 0.021

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.16994	0.2778 ns
Elefsina (Rural : Ref. level)	-0.07418 ----	0.6279 ns ----
Sex ---		
Male (Female: Ref. level)	0.32855 ----	0.0013 *** ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.04695 ----	0.7869 ns ----

Dependent Var.: Factor 2 - residential & school neighbours

R²: 0.002 Adj. R²: 0.011

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.00685	0.9646 ns
Elefsina (Rural : Ref. level)	0.09020 ----	0.5508 ns ----
Sex ---		
Male (Female: Ref. level)	-0.02239 ----	0.8234 ns ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.00820 ----	0.9618 ns ----

*: p<.05, **: p<.01, ***: p<.001

Table 9.52 continued

Dependent Var.: Factor 3 - Peer friends

 R^2 : 0.007 Adj. R^2 : 0.006

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.13950	0.3681 ns
Elefsina (Rural : Ref. level)	0.12825 -----	0.3975 ns -----
Sex ---		
Male (Female: Ref. level)	-0.07267 -----	0.4700 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.02646 -----	0.8777 ns -----

Dependent Var.: Factor 4 - local Peers R^2 : 0.015 Adj. R^2 : 0.002

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.14942	0.3370 ns
Elefsina (Rural : Ref. level)	-0.00706 -----	0.9630 ns -----
Sex ---		
Male (Female: Ref. level)	-0.16530 -----	0.1023 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.10021 -----	0.5617 ns -----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.52 continued

Dependent Var.: Factor 5 - adult friends

 R^2 : 0.23 Adj. R^2 : 0.009

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.30820	0.0568 *
Elefsina	0.00648	0.9967 ns
(Rural : Ref. level)	----	----
Sex ----		
Male	-0.00979	0.9255 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.00973	0.9566 ns
(Relatives: Ref. level)	----	----

Table 9.53: regression analysis of the factors of adolescent giving casual everyday help to his tentative ingroup members

Dependent Var.: Factor 1 - local, mostly adult ingroup

 R^2 : 0.159 Adj. R^2 : 0.025

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.42646	0.0052 ***
Elefsina	-0.29896	0.0444 **
(Rural : Ref. level)	----	----
Sex ----		
Male	-0.01166	0.9054 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.03043	0.8579 ns
(Relatives: Ref. level)	----	----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.53 continued

Dependent Var.: Factor 2 - relatives

R²: 0.016 Adj. R²: 0.003

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.22699	0.1747 ns
Elefsina (Rural : Ref. level)	0.15586 ----	0.3399 ns ----
Sex ---		
Male (Female: Ref. level)	0.15330 ----	0.1560 ns ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.16468 ----	0.8206 ns ----

Dependent Var.: Factor 3 - peer friendsR²: 0.042 Adj. R²: 0.029

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.12955	0.4237 ns
Elefsina (Rural : Ref. level)	0.08947 ----	0.5717 ns ----
Sex ---		
Male (Female: Ref. level)	-0.34642 ----	0.0010 *** ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.04110 ----	0.8206 ns ----

*: p<.05, **: p<.01, ***: p<.001

Table 9.53 continued

Dependent Var.: Factor 4 - local peers

 R^2 : 0.013 Adj. R^2 : 0.000

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.13174	0.4196 ns
Elefsina	0.05210	0.7438 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.15571	0.1402 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.01259	0.9451 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 5 - nuclear family R^2 : 0.009 Adj. R^2 : 0.004

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.30479	0.0724 *
Elefsina	-0.24112	0.1455 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.00718	0.9476 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.03493	0.8538 ns
(Relatives: Ref. level)	----	----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.54: regression analysis of the factors of adolescent giving support in difficulties to his tentative ingroup members

Dependent Var.: Factor 1 - extended family

R²: 0.004 Adj. R²: 0.009

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.01379	0.9372 ns
Elefsina (Rural : Ref. level)	-0.01590 -----	0.9260 ns -----
Sex ---		
Male (Female: Ref. level)	0.07034 -----	0.5305 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.11151 -----	0.5635 ns -----

Dependent Var.: Factor 2 - residential & school neighbours

R²: 0.027 Adj. R²: 0.014

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.44440	0.0041 ***
Elefsina (Rural : Ref. level)	-0.26062 -----	0.0836 * -----
Sex ---		
Male (Female: Ref. level)	-0.03571 -----	0.7171 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.08549 -----	0.6143 ns -----

*: P<.05, **: P<.01, ***: P<.001

Table 9.54 continued

Dependent Var.: Factor 3 - peer friends

 R^2 : 0.053 Adj. R^2 : 0.040

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.25920	0.1045 ns
Elefsina (Rural : Ref. level)	0.20780 ----	0.1829 ns ----
Sex ---		
Male (Female: Ref. level)	-0.34903 ----	0.0007 *** ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.18921 ----	0.2822 ns ----

Dependent Var.: Factor 4 - local peers R^2 : 0.012 Adj. R^2 : 0.000

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.02229	0.8926 ns
Elefsina (Rural : Ref. level)	-0.06603 ----	0.6790 ns ----
Sex ---		
Male (Female: Ref. level)	-0.15118 ----	0.1537 ns ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.01837 ----	0.9196 ----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.55: regression analysis of the factors of adolescent being trusted by members of his tentative ingroup to listen to their secrets

Dependent Var.: Factor 1 - residential & school neighbours

R²: 0.033 Adj. R²: 0.020

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.42135	0.0041 ***
Elefsina (Rural : Ref. level)	-0.27806 -----	0.0504 * -----
Sex ---		
Male (Female: Ref. level)	0.03378 .. -----	0.7194 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.18186 -----	0.2618 ns -----

Dependent Var.: Factor 2 - extended family

R²: 0.011 Adj. R²: 0.001

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.08275	0.6180 ns
Elefsina (Rural : Ref. level)	0.16278 -----	0.3124 ns -----
Sex ---		
Male (Female: Ref. level)	-0.06691 -----	0.5310 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.11342 -----	0.5376 ns -----

*: p<.05, **: p<.01, ***: p<.001

Table 9.55 continued

Dependent Var.: Factor 3 -0 Peer friends & cousins

R²: 0.103 Adj. R²: 0.091

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.41963	0.0074 ***
Elefsina (Rural : Ref. level)	0.42301 -----	0.0054 *** -----
Sex ---		
Male (Female: Ref. level)	-0.50822 -----	0.0000 *** -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.06969 -----	0.6868 ns -----

Dependent Var.: Factor 4 - local peersR²: 0.012 Adj. R²: 0.000

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.08350	0.6167 ns
Elefsina (Rural : Ref. level)	0.07701 -----	0.6305 ns -----
Sex ---		
Male (Female: Ref. level)	-0.17407 -----	0.1017 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.14122 -----	0.4402 ns -----

*: p<.05, **: p<.01, ***: p<.001

Table 9.56: regression analysis of the factors of adolescent considering as very good friends, his tentative ingroup members

Dependent Var.: Factor 1 - extended family

R^2 : 0.039 Adj. R^2 : 0.026

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.03955	0.8113 ns
Elefsina	0.20407	0.2080 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.25684	0.0164 **
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.25817	0.1723 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 2 - residential & school neighbours

R^2 : 0.027 Adj. R^2 : 0.014

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.00963	0.9518 ns
Elefsina	0.05169	0.7405 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.30480	0.0032 ***
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.15741	0.3875 ns
(Relatives: Ref. level)	----	----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.56 continued

Dependent Var.: Factor 3 - local Peers

R²: 0.014 Adj. R²: 0.001

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.16982	0.2978 ns
Elefsina (Rural : Ref. level)	0.13476 ----	0.3979 ns ----
Sex ---		
Male (Female: Ref. level)	-0.17484 ----	0.0962 * ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.04473 ----	0.8098 ns ----

Dependent Var.: Factor 4 - Peer friends & cousins

R²: 0.018 Adj. R²: 0.004

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.28342	0.0820 *
Elefsina (Rural : Ref. level)	0.21469 ----	0.1774 ns ----
Sex ---		
Male (Female: Ref. level)	-0.08811 ----	0.4442 ns ----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.20076 ----	0.2795 ns ----

*: p<.05, **: p<.01, ***: p<.001

Table 9.56 continued

Dependent Var.: Factor 5 - adult friends

 R^2 : 0.037 Adj. R^2 : 0.024

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.54978	0.0011 ***
Elefsina	-0.27993	0.0875 *
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.14108	0.1904 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.00329	0.9862 ns
(Relatives: Ref. level)	----	----

 Table 9.57: regression analysis of the factors of ado-

 lescent entertaining with his tentative
 ingroup members

Dependent Var.: Factor 1 - extended family

 R^2 : 0.024 Adj. R^2 : 0.011

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.30585	0.0658 *
Elefsina	0.24527	0.1288 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.05112	0.6301 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.21913	0.2289 ns
(Relatives: Ref. level)	----	----

 *: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.57 continued

Dependent Var.: Factor 2 - neighbours

 R^2 : 0.052 Adj. R^2 : 0.039

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.47472	0.0010 ***
Elefsina (Rural : Ref. level)	-0.23254 -----	0.0945 * -----
Sex ---		
Male (Female: Ref. level)	0.08221 -----	0.3686 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.02475 -----	0.8745 ns -----

Dependent Var.: Factor 3 - Peer friends R^2 : 0.015 Adj. R^2 : 0.001

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.08366	0.6112 ns
Elefsina (Rural : Ref. level)	0.12940 -----	0.4188 ns -----
Sex ---		
Male (Female: Ref. level)	-0.04440 -----	0.6734 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	0.17808 -----	0.3242 ns -----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.57 continued

Dependent Var.: Factor 4 - local peers

 R^2 : 0.026 Adj. R^2 : 0.012

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.04036	0.7995 ns
Elefsina (Rural : Ref. level)	-0.08413 -----	0.5861 ns -----
Sex ---		
Male (Female: Ref. level)	-0.18887 -----	0.0639 * -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.16369 -----	0.3480 ns -----

 Table 9.58: regression analysis of the factors of adolescent greeting or recognizing socially his tentative ingroup members

Dependent Var.: Factor 1 - extended family

 R^2 : 0.040 Adj. R^2 : 0.027

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.50442	0.0018 ***
Elefsina (Rural : Ref. level)	0.31939 -----	0.0422 ** -----
Sex ---		
Male (Female: Ref. level)	-0.16350 -----	0.1054 ns -----
Local Proximity -----		
No relatives (Relatives: Ref. level)	-0.26314 -----	0.1283 ns -----

 *: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.58 continued

Dependent Var.: Factor 2 - local & non-local Peers

 R^2 : 0.026 Adj. R^2 : 0.013

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.33662	0.0374 **
Elefsina	0.21144	0.1795 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.14786	0.1444 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.01529	0.9297 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 3 - community authority figures R^2 : 0.019 Adj. R^2 : 0.006

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.18191	0.2848 ns
Elefsina	0.09052	0.5851 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.12041	0.2590 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	0.10155	0.5783 ns
(Relatives: Ref. level)	----	----

*: $p < .05$, **: $p < .01$, ***: $p < .001$

Table 9.58 continued

Dependent Var.: Factor 4 - local peers

 R^2 : 0.034 Adj. R^2 : 0.021

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	0.27952	0.0946 *
Elefsina	0.07871	0.6289 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	-0.25959	0.0135 **
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.15169	0.3980 ns
(Relatives: Ref. level)	----	----

Dependent Var.: Factor 5 - adult friends R^2 : 0.019 Adj. R^2 : 0.005

Independent Var. =====	Regression Coef. =====	P & Sign. =====
Milieu -----		
Peristeri	-0.18828	0.2695 ns
Elefsina	0.04614	0.7813 ns
(Rural : Ref. level)	----	----
Sex ---		
Male	0.07961	0.4564 ns
(Female: Ref. level)	----	----
Local Proximity -----		
No relatives	-0.12284	0.5025 ns
(Relatives: Ref. level)	----	----

units of the derived ingroup and less transactions. The first pattern concerns the seven factors regarding neighbours which have been differentiated between the three milieux. The transactions from which those factors have derived reflect concern, interdependence, cooperation and trustworthiness, that is, the traditional relating of the ingroup members. It is the Rurals, more than the other two groups, who associate this ingroup pattern of relating with their residential and school neighbours.

The Elefsinians emphasize more than the other two groups those factors of the neighbours which reflect their receiving help, thus associating their neighbours with a role of the one who "gives".

Another pattern concerns the factors of the extended family. Six are subjected to social change, and they consist of three social control transactions, two sharing and one supportive. Either the Peristerians or the Elefsinians, or both, more than the Rurals associate those transactions with their extended family. The Elefsinians, more than the other two samples, associate with their extended family their being guided for right and wrong, while the Peristerians associate with their extended family, entertainment and receiving casual everyday help. Both the two urban samples associate more than the Rurals their extended family members with social recognition and cooperation.

A third pattern concerns the factors of peers, four of which are subjected to social change. In this case as well it concerns the two urban samples. The Peristerians more than the other two samples associate their peers with social recognition and friendship while both the urban samples associate sharing with their peers, more than the Rurals.

Finally a last pattern concerns three factors regarding adult friends. They have derived from those transactions, which show

adult friends as persons of integrity, as trustworthy and as very good friends. It is interesting that the non-traditional concept of "adult friend", is associated more by the Rurals with the above meanings. It may mean that the term "adult friend" is considered by the rural adolescents as a very close ingroup member.

In summarizing, when the factors regarding neighbours differentiate between different milieux, they concern the ingroup patterns of relating, and this has to do more with the Rurals. When the factors of adult friends vary in different milieux it again concerns the Rurals more, regarding transactions of respect, trustworthiness, trust. On the other hand, when the factors of the extended family are subjected to social change as defined in this project, this concerns the Elefsinians and the Peristerians to a lesser extent, regarding transactions of sharing and social control through moral guidance.

Finally when the factors regarding peers vary, it is the Peristerians and to a lesser extent the Elefsinians who associate with them the sharing transactions.

Local proximity of relatives

This variable does not seem to differentiate the factors or else the structures of transactions in terms of role categories. In only one case those adolescents who have a relative within residential proximity, more than those who have not, associate the transaction of doing tasks, with the members of their nuclear family and with their grandparents.

Sex differences

Two patterns have emerged. Boys consistently associate more than girls transacting with their extended family and to lesser

extent with their neighbours; all those persons are almost exclusively adults. Those factors have derived from the transactions of sharing, social control and receiving support in crises. Boys seem to rely more than girls on their relatives when they need support in crises, on their extended family in order to confide and consider someone as a friend, and on both the extended family members and their neighbours, to provide a person of integrity presumably as a model and a person to show them right and wrong.

The factors which represent more the girls, consist exclusively of peers, either non-locally, or locally confined, and have derived from all the transactions explored. Locality and non-locality of peers are differentiated by sex, emphasized more by girls. So, in the factors reflecting the supportive and the social control transactions the peers are both locally and non-locally confined.

Girls associate sharing transactions, exclusively with peers who are locally confined in their neighbourhood and their school.

It thus seems that boys are ingroup-adult oriented more than girls, when it comes to transactions which are characterized by both intimacy and dependence for support and guidance from the part of the adolescent. Girls, on the other hand, in all but one of the transactions explored in this project, are peer-oriented. So it is not the transaction that makes the difference between the sexes but the ingroup unit, ie peers and extended family.

9.2.3.2. Structure of each role category in terms of transactions

In this section, the main question addressed, concerns, as in section 9.2.3.1., the structures of adolescents' conceptions of

their transactions with their tentative ingroup members.

However this time we have explored the structures of conceptions, through a factor analysis from which the profile of each role category has emerged separately in each milieu. We have thus come out with three separate profiles for each role category. In this section, we examine qualitatively first each role profile, and second any differences that the structures of those profiles may reflect in each of the three milieux.

Note: "Interdependent" is the label given to a factor in which the two reciprocal items of support in difficulties are present and in some cases the two reciprocal items of casual help. "Mutually trusted" refers to a factor with the reciprocal items of confiding, while "trusted" and "trusting" are used when one of those items is present. "Respected" is a label for a factor where both items "the other's opinion on the adolescents is considered" and "considering the other as person of integrity" are present. "Guide" is a label when there is a high loading on the "show right and wrong" item. "Friend" is a label in the case of a high loading on the "good friend" item. "Socially recognized" and "socially expressed" are labels in factors with the "greeting" and "entertaining" items of a high loading, while a factor has been labeled as "sharing" when at least two out of the three sharing transactions are present; ie "common interests", "doing tasks", "entertaining together". The two confiding items are considered as "sharing" if both are present, having been considered for the labeling purposes, as "mutual trust". The labeling of the factors has been determined based mainly on the meaning of the whole structure of the factor but also on the items of the highest loading.

The rural father

Among the transactions that Rural adolescents associate with father, the first is the exchange of casual everyday help; also trust to show them right and wrong, and their receiving of support from father, a person of integrity with whom they cooperate. Moreover, father is a good friend whom adolescents support in a difficulty, and to a certain extent exchange confidential matters with. Finally they share common interests and respect his opinion on them.

Both the presence and the order of the transactions in this factor, indicate a traditional father figure, who through constant "give and take" is trusted and respected to guide. He also seems to be close to the adolescent, this kind of relationship giving opportunities of both practical and emotional interdependence.

In the second factor, the transactions with the highest loadings are those traditionally directed outwards to the community; mainly "greeting" ie recognizing socially, and "entertaining together".

The Elefsinian father

The adolescents in Elefsina associate all the fourteen transactions with their father, in a single factor. Unlike the rural sample who tend to separate interpersonal aspects of the father role from those directed to the community, the Elefsinians do not make any differentiation. Moreover, there is some difference in the order of the items, thus indicating a difference in the importance or emphasis given to the father role by the Rurals and the Elefsinians. So, first of all Elefsinians expect from their father support in a difficulty and see him as both a person of integrity and a friendly figure, who through constant "give and

Table 9.59: factor structure of the adolescent's experience of
 ----- transacting with his FATHER - Rural sample

Factor 1	Pct va	eigen value

traditional father figure	53.9 %	7.54233

	loading	mean *
giving casual everyday help	.83	3.59
getting casual everyday help	.80	4.03
showing right & wrong	.75	4.18
supporting in dif/ties	.73	4.36
Person of integrity	.73	4.36
doing tasks together	.71	3.63
good friend	.65	3.90
being supported in dif/ties	.63	4.44
confiding	.56	3.24
being confided	.56	2.90
having common interests	.56	3.07
his opinion on adolescent considered	.55	4.30

Factor 2	Pct va	eigen value

socially accepted sharing	7.6 %	1.06360

	loading	mean
greeting each other	.89	4.30
being supported in diff/ties	.58	4.44
entertaining together	.55	3.22
confiding	.50	3.24
his opinion on adol/nt considered	.49	4.30
good friend	.42	3.90
being confided	.42	2.90
having common interests	.40	3.07

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.60: factor structure of the adolescent's experience of
----- transacting with his FATHER - Elefsina sample

Factor 1 -----	Pct va	eigen value
friendly father figure -----	62.8 %	8.79097
	loading	mean *
supporting in difficulties	.78	4.25
Person of integrity	.74	4.21
good friend	.70	3.79
getting casual everyday help	.68	3.78
being supported in dif/ties	.66	4.22
giving casual everyday help	.64	3.61
showing right & wrong	.61	4.25
his opinion on adol/nt considered	.61	4.53
confiding	.59	3.10
entertaining together	.57	3.49
being confided	.56	3.02
having common interests	.55	3.12
greeting each other	.53	4.67
doing tasks together	.50	3.29

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.61: factor structure of the adolescent's experience of
----- transacting with his FATHER - Peristeri sample

Factor 1 -----	Pct va	eigen value
friend guiding but on equal grounds -----	48.3 %	6.76531
	loading	mean *
good friend	.82	3.68
being confided	.75	2.76
Person of integrity	.71	4.07
showing right & wrong	.70	4.19
confiding	.68	2.85
having common interests	.58	3.00
his opinion on adol/nt considered	.57	4.47
Providing support in diff/ties	.50	4.28
entertaining together	.49	3.45
getting casual everyday help	.46	3.65
being supported in diff/ties	.40	4.09

Factor 2 -----	Pct va	eigen value
sharing and interdependent -----	7.4 %	1.03769
	loading	mean*
doing tasks together	.78	3.37
greeting each other	.71	4.70
giving casual everyday help	.63	3.68
being supported in dif/ties	.60	4.09
Providing support in dif/ties	.56	4.28
getting casual everyday help	.54	3.65
entertaining together	.44	3.45

take" with them is trusted and respected to guide them. Lastly, father is experienced as sharing with them emotions, entertainment, interests and cooperative tasks. It is an all transactions - inclusive complex role, with the emphasis on the adolescents' receiving support from an admired friend.

The Peristeri father

The adolescents of Peristeri, according to the first factor that has emerged, seem to consider their father as first of all a friend to whom they could confide, a person of integrity who can guide them, who could also confide in them, and with whom they can share ideas and at the same time respect his opinion on them. Father is described as a kind of moral leader, who guides and at the same time is sympathetic and helpful to the person.

In this factor there is an interesting interchange and coexistence of items which indicate a moral dimension of the father role, reflecting on the one hand authority and on the other equality. This presumably reflects the urban adolescents' concern to establish a friendly relationship with their father on more or less equal grounds and at the same time ensure that the father is the "one who knows best".

The second factor consists of transactions reflecting constant help and situational support, concern for equality accompanied by interdependence.

Overall the adolescents in Peristeri reflect two types of father role. In the first type, he is the friendly authority who guides but on equal grounds, a moral leader yet equal; in the second type of role, the father is a person with whom adolescents have a cooperative, interdependent relationship, focused on exchange of help and support. This second type however accounts

for only the 7.4% of the variance (Table 9.61).

The rural and the Elefsinian mother

Tables 9.62, 9.63, 9.64., present the data from the three milieux for the factor analysis of mother.

In the rural sample, the first factor accounting for most of the variance, (53.1%), is a "traditional mother" image. (Vassiliou G. 1966, Vassiliou G. and Vassiliou V., 1982, Doumanis 1983, Dragonas 1983, Kataki 1984). This is a person respected, nurturing, and guiding in interdependence. The second factor (variance of 7.9%) shows a friendly companion.

The Elefsina sample in contrast produced a structure of the mother role that is close to that of the Elefsina father, namely a complex, all transactions-inclusive role, a mother who is first of all supportive, friendly and respected.

The Peristeri mother

The Peristeri sample yielded three factors. In the first factor, mother is a valuable guiding friend. This factor reflects a role of a moral guide, similar to the first factor of the Peristeri father. In the structure of the second factor, mother is the person who gives but also receives, in interdependence. In the third factor she only receives, thus being a receiving co-operator, a person "in need". It seems that the picture of the mother role derived from the Peristeri sample has some parallels with the fragmented and somewhat confused "modern" Greek mother-role and woman-role, described in recent Greek studies (Vassiliou 1992, Doumanis 1983, Kataki 1984) in Chapter Five.

Table 9.62: factor structure of the adolescent's experience of
 ----- transacting with his MOTHER - Rural sample

Factor 1	Pct va	eigen value

Nurturing & guiding in interdependence	53.1 %	7.43792

	loading	mean *
Person of integrity	.79	4.36
being supported in dif/ties	.77	4.42
getting casual everyday help	.75	4.10
doing tasks together	.70	3.66
showing right & wrong	.68	4.00
giving casual everyday help	.64	3.75
being supported in dif/ties	.63	4.47
her opinion on adol/nt considered	.55	4.17

Factor 2	Pct va	eigen value

trusted friend	7.9 %	1.10479

	loading	mean *
being confided	.77	3.31
good friend	.76	4.10
greeting each other	.74	4.27
confiding	.64	3.50
entertaining together	.59	3.16
having common interests	.55	3.14
being supported in diff/ties	.55	4.47
her opinion on adol/nt considered	.54	4.17

Table 9.63: factor structure of the adolescent's experience of
 ----- transacting with his MOTHER - Elefsina sample

Factor 1	Pct va	eigen value

friendly mother figure	52.9 %	7.40664

	loading	mean *
Providing support in dif/ties	.66	4.58
good friend	.65	4.16
Person of integrity	.64	4.40
getting casual everyday help	.57	4.21
showing right & wrong	.56	4.42
giving casual everyday help	.56	4.11
being supported in dif/ties	.53	4.41
her opinion on adol/nt considered	.53	4.57
being confided	.52	3.58
having common interests	.48	3.42
confiding	.48	3.55
greeting each other	.42	4.72
entertaining together	.41	3.57

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.64 factor structure of the adolescent's experience of
 ----- transacting with his MOTHER - Peristeri sample

Factor 1 -----	Pct va	eigen value
respected guiding friend -----	36.3 %	5.08066
	loading	mean *
Person of integrity	.77	4.25
good friend	.73	4.03
showing right & wrong	.71	4.36
being confided	.65	3.40
having common interests	.58	3.20
her opinion on the adol/nt considered	.50	4.56

Factor 2 -----	Pct va	eigen value
nurturing in interdependence -----	10.7 %	1.49890
	loading	mean *
supporting in difficulties	.79	4.60
giving casual everyday help	.77	4.03
entertaining together	.46	3.57
being supported in diff/ties	.46	4.32
her opinion on the adol/nt considered	.43	4.56
getting casual everyday help	.42	4.05

Factor 3 -----	Pct va	eigen value
receiving cooperator or "in need" -----	7.3 %	1.01964
	loading	mean *
greeting each other	.69	4.79
confiding	.64	3.48
doing tasks together	.58	3.83
being supported in diff/ties	.53	4.32
getting casual everyday help	.44	4.05
having common interests	.45	3.20

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always -----		

The siblings

The adolescents' role structures of their siblings in the three different milieux, are indicated by the factors shown in Tables 9.65, 9.66, 9.67.

The structure of the role of siblings in the rural sample (first factor, 51.9% of the variance) is that of a sharing friend, who nevertheless is receiving support and help from the adolescent. According to the second factor (7.5% of the variance) the sibling is a respected guide who gives the adolescent support and help. It seems that this differentiation reflects two traditional roles of the sibling; the first is of the younger sibling who is in need and has to be looked after by the older, while the second image is of the older sibling who takes the parental role whenever it is necessary.

The samples of Elefsina and Peristeri, are similar in their structure of siblings. As with the Elefsina father and mother, there is an all transactions-inclusive role of siblings, including exchange of support in difficulties with emphasis to the siblings' being supported. We could label the Elefsina and Peristeri sibling images as the "interdependent friendly companion", a person with whom one can have a close interdependent and friendly relationship. The sibling image is represented by a single factor, and could be characterized as undifferentiated.

The qualitative considerations of the role structures of the adolescents' family members in the three milieux as examined in the preceding paragraphs, indicate a manifestation of social change. The rural factors reflect traditional norms -and in the case of the mother, in coexistence with contemporary norms. Peristerian factors reflect norms valuing equality, yet also guidance and interdependence. The Elefsina patterning reflects all

Table 9.65: factor structure of the adolescent's experience of
 ----- transacting with his SIBLINGS - Rural sample

Factor 1	Pct va	eigen value

sharing supported friend (receiving from adolescent)	51.9 %	7.26829

	loading	mean *
greeting each other	.82	4.40
good friends	.69	4.30
getting casual everyday help	.69	4.01
being supported in diff/ties	.64	4.35
confiding	.64	3.89
entertaining together	.62	3.89
being confided	.55	3.37
their opinion on the adol/nt considered	.49	3.69
Persons of integrity	.47	3.84
doing tasks together	.43	3.65

Factor 2	Pct va	eigen value

supportive respected guide (giving to adolescent)	7.5 %	7.26829

	loading	mean *
showing right & wrong	.79	3.31
giving casual everyday help	.79	3.45
supporting in diff/ties	.71	4.04
their opinion on the adol/nt considered	.59	3.69
having common interests	.59	3.56
Persons of integrity	.58	3.87
doing tasks together	.56	3.65
being confided	.53	3.37
good friends	.41	4.30

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

*-- v

Table 9.66: factor structure of the adolescent's experience of
 ----- relating with his SIBLINGS - Elefsina sample

Factor 1 -----	Pct va	eigen value
interdependent friendly companion -----	72.0 %	10.08672
	loading	mean *
supporting in diff/ties	.82	4.21
getting casual everyday help	.79	4.06
being supported in diff/ties	.78	4.45
good friends	.78	4.38
giving casual everyday help	.75	3.77
entertaining together	.75	4.14
Persons of integrity	.74	3.98
having common interests	.71	3.78
showing right & wrong	.68	3.63
greeting each other	.67	4.69
confiding	.66	3.98
being confided	.65	3.73
their opinion on the adol/nt considered	.64	4.07
doing tasks together	.59	3.77

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.67: factor structure of the adolescent's experience of
 ----- transacting with his SIBLINGS - Peristeri sample

Factor 1 -----	Pct va	eigen value
interdependent friendly companion -----	72.5 %	10.15622
	loading	mean *
supporting in diff/ties	.83	4.10
being supported in diff/ties	.81	4.28
good friends	.79	4.09
entertaining together	.75	3.90
getting casual everyday help	.74	3.89
having common interests	.72	3.62
giving casual everyday help	.72	3.56
Persons of integrity	.71	3.68
showing right & wrong	.69	3.52
confiding	.69	3.74
greeting each other	.68	4.72
their opinion on the adol/nt considered	.67	3.97
being confided	.66	3.56
doing tasks together	.63	3.69

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

transactions-inclusive images, with emphasis on the other person's providing support and being considered as a good friend.

The grandparents

The factors that have emerged for the grand parents in each of the three milieux are presented in Tables 9.68, 9.69, 9.70. The pattern is similar to that of the rural father, a rather traditional figure. (Table 9.68). Grandparents are respectful, helpful guides (first factor), or if presumably very old, in need of support, understanding and help, (second factor) all this in an atmosphere of interdependence -a valued ingroup element. In Elefsina and Peristeri samples, the image is of a friendly parental -or grandparental- figure who guides in an interdependent atmosphere.

There are two points about the two urban gradparental images. First, there is emphasis on the items "good friend" and the one reflecting the adolescents' receiving of support. The second point is that the grand parental role in both the urban milieux is represented by an all transactions-inclusive factor, thus being undifferentiated.

The uncles, aunts, godparents

The role structures of this role category are tabulated in Tables 9.71, 9.72, 9.73.

In the rural sample, the image is of an uncle, aunt or god-parent supportive, trusted, respected who guides, gives support and help yet in an atmosphere of interdependence and mutual trust with the adolescent. Another image, far less empasized (9.6%), is that of a friend who receives support and help from the adolescent. The first image is the close, trusted authority figure, who

Table 9.68: factor structure of the adolescent's experience of
 ----- transacting with his GRANDPARENTS - Rural sample

Factor 1	Pct va	eigen value

traditional gr Parent figure (respected helpful guide)	55.6 %	7.78661
-----	loading	mean *
having common interests	.81	1.85
showing right & wrong	.78	2.68
giving casual everyday help	.74	2.27
entertaining together	.62	2.08
doing tasks together	.61	2.29
being confided	.58	2.06
their opinion on the adol/nt considered	.56	3.02
supporting in diff/ties	.54	3.15
Persons of integrity	.52	3.32
getting casual everyday help	.45	3.18
good friends	.43	3.12

Factor 2	Pct va	eigen value

in need of support, help & understanding (in interdependence)	7.3 %	1.02898
-----	loading	mean
being supported in diff/ties	.84	3.55
greeting each other	.78	4.28
confiding	.72	2.63
getting casual everyday help	.71	3.18
supporting in diff/ties	.61	3.15
good friends	.60	3.12
Persons of integrity	.58	3.32
their opinion on the adol/nt considered	.51	3.02
being confided	.46	2.06

Table 9.69: factor structure of the adolescent's experience of
 ----- transacting with his GRANDPARENTS - Elefsina sample

Factor 1 -----	Pot va	eigen value
friendly grand Parent figure (interdependent friend & guide) -----	61.3 %	8.58200
	loading	mean *
supporting in diff/ties	.75	3.25
getting casual everyday help	.68	3.08
good friends	.68	3.22
being supported in diff/ties	.66	3.54
showing right & wrong	.65	3.03
Persons of integrity	.65	3.49
giving casual everyday help	.64	2.52
confiding	.64	2.43
being confided	.58	2.30
their opinion on the adol/nt considered	.55	3.57
greeting each other	.54	4.50
having common interests	.52	1.98
doing tasks together	.49	2.31
entertaining together	.49	2.18

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.70: factor structure of the adolescent's experience of
 ----- transacting with his GRANDPARENTS - Peristeri sample

Factor 1 -----	Pot va	eigen value
friendly grand Parent figure (interdependent friend & guide) -----	63.0 %	8.81853
	loading	mean *
supporting in diff/ties	.72	3.23
getting casual everyday help	.71	3.13
being supported in diff/ties	.69	3.53
good friends	.68	3.03
Persons of integrity	.66	3.44
showing right & wrong	.65	3.03
giving casual everyday help	.65	2.40
being confided	.64	2.29
their opinion on the adol/nt considered	.59	3.651
greeting each other	.59	4.57
entertaining together	.56	2.23
confiding	.55	2.31
doing tasks together	.53	2.35
having common interests	.53	1.97

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.71: factor structure of the adolescent's experience of
 ----- transacting with his UNCLES, AUNTS, GOD PARENTS -
 Rural sample

Factor 1	Pct va	eigen value

supportive trusted respected guide (giving)	41.4 %	5.79547

	loading	mean *
showing right & wrong	.76	2.34
having common interests	.73	1.98
supporting in diff/ties	.70	2.66
giving casual everyday help	.68	2.15
Persons of integrity	.66	3.00
being confided	.66	1.88
their opinion on the adol/nt considered	.53	2.80
confiding	.49	1.97
doing tasks together	.47	2.01
being supported in diff/ties	.47	3.03

Factor 2	Pct va	eigen value

supported friend (receiving)	9.6 %	1.34381

	loading	mean *
being supported in diff/ties	.72	3.03
getting casual everyday help	.68	2.70
greeting each other	.65	4.39
good friends	.64	2.90
entertaining together	.59	2.51
confiding	.41	1.97

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.72: factor structure of the adolescent's experience of
 ----- transacting with his UNCLES, AUNTS, GODPARENTS -
 Elefsina sample

Factor 1 -----	Pct va	eigen value
mutually trusted interdependent friend -----	44.0 %	6.15771
	loading	mean *
confiding	.76	2.15
being confided	.69	2.06
entertaining together	.68	2.59
being supported in diff/ties	.67	3.18
good friends	.61	3.00
getting casual everyday help	.57	2.75
supporting in diff/ties	.53	2.93
Persons of integrity	.52	3.25
-----	-----	-----
Factor 2 -----	Pct va	eigen value
sharing helpful guide -----	8.1 %	1.13866
	loading	mean *
showing right & wrong	.73	2.89
common interests	.71	2.27
giving casual everyday help	.67	2.32
doing tasks together	.62	2.26
entertaining together	.48	4.50
supporting in diff/ties	.42	2.93
getting casual everyday help	.41	2.75
-----	-----	-----
Factor 3 -----	Pct va	eigen value
socially recognised ingroup/member -----	7.3	1.01621
	loading	mean *
greeting each other	.76	4.50
their opinion on the adol/nt considered	.61	3.38
being supported in diff/ties	.44	3.18
supporting in diff/ties	.43	2.93
* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always -----		
*v		

Table 9.73: factor structure of the adolescent's experience of
 ----- transacting with his UNCLES, AUNTS, GODPARENTS. -
 Peristeri sample

Factor 1 -----	Pot va	eigen value
interdependent mutually trusted friend -----	42.9 %	6.00024
	loading	mean *
being supported in diff/ties	.75	3.16
Persons of integrity	.73	3.13
good friends	.69	2.85
getting casual everyday help	.68	2.72
entertaining together	.61	2.58
greeting each other	.60	4.58
confiding	.58	2.02
supporting in diff/ties	.56	2.91
being confided	.55	1.87
giving casual everyday help	.49	2.32
their opinion on the adol/nt considered	.41	3.36

Factor 2 -----	Pot va	eigen value
sharing helpful guide -----	8.8 %	1.23840
	loading	mean *
common interests	.75	2.23
doing tasks together	.74	2.29
showing right & wrong	.63	2.77
giving casual everyday help	.61	2.32
supporting in diff/ties	.49	2.91
being confided	.46	1.87

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always -----		

traditionally, often takes up or shares the parental role; a close uncle, aunt or a god parent who is a very highly valued figure. The second factor seems to reflect an image of a more distant person.

In Elefsina and the Peristeri samples, the patterns are quite similar; in both cases the images are of a mutually trusted friend. To a far lesser extent, (second factors) these persons are structured by Elefsinians either as helping or as socially recognized and respected persons, and by Peristerians as sharing helpful guides. The emphasis on the item of "good friend" in this role category too, characterizes the two urban samples.

The cousins

As regards cousins (see Tables 9.74, 9.75, 9.76), in this case too the image prevailing in the rural sample is that of a supportive, respected trusted guide, a person who gives and who to a far lesser extent (second factor, va. 8%) is a supported friend. For both the urban samples, cousin's image is that of an interdependent friend. For Elefsinians, respect and guidance are reflected to a lesser extent while for Peristerians, the cousin-friend also guides, and to a lesser extent is either a sharing companion or a socially recognized and respected person.

It seems that while for the Rurals the cousin has mainly a kind of moral role of a well disposed authority concerning support and guidance, for the two urban samples the cousin is an equal friend who in the case of Peristeri also guides.

Overview of the family members and the relatives

It is apparent that for close relatives, as for nuclear family members, community seems to generate different role structures in

Table 9.74: factor structure of the adolescent's experience of
 ----- transacting with his COUSINS - Rural sample

Factor 1	Pct va	eigen value

supportive respected trusted guide (giving)	53.3 %	7.46776

	loading	mean *
giving casual everyday help	.80	2.92
doing tasks together	.78	3.00
supporting in diff/ties	.74	3.13
showing right & wrong	.74	2.71
their opinion on the adol/nt considered	.72	3.02
having common interests	.61	3.20
being confided	.60	3.17
getting casual everyday help	.60	3.19
confiding	.43	3.19

Factor 2	Pct va	eigen value

supported friend (receiving)	8.8 %	1.23279

	loading	mean *
being supported in diff/ties	.74	3.61
Persons of integrity	.74	3.25
entertaining together	.68	3.87
greeting each other	.68	4.45
good friends	.67	3.75
confiding	.61	3.19
getting casual everyday help	.58	3.19
being confided	.52	3.17
supporting in diff/ties	.42	3.13
having common interests	.41	3.20

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.75: factor structure of the adolescent's experience of
 ----- transacting with his COUSINS - Elefsina sample

Factor 1	Pct va	eigen value

interdePendent trusted friend	48.6 %	6.80040

	loading	mean *
good friends	.78	3.69
being suPPorted in diff/ties	.75	3.62
confiding	.75	3.31
entertaining together	.73	3.62
getting casual everyday help	.69	3.08
suPPorting in diff/ties	.69	3.21
Persons of integrity	.66	3.36
being confided	.57	3.90
greeting each other	.55	4.61
giving casual everyday help	.48	2.79

Factor 2	Pct va	eigen value

respected guide	8.3 %	1.6514

	loading	mean *
showing right & wrong	.73	2.76
having common interests	.68	3.19
doing tasks together	.66	3.06
their oPinion on the adol/nt considered	.65	3.37
giving casual everyday help	.61	2.79
being confided	.49	3.90
suPPorting in diff/ties	.43	3.21

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.76: factor structure of the adolescent's experience of
 ----- transacting with his COUSINS - Peristeri sample

Factor 1 -----	Pct va	eigen value
interdependent friend & guide -----	49.3 %	6.89731
	loading	mean *
supporting in diff/ties	.79	3.25
getting casual everyday help	.75	3.15
persons of integrity	.74	3.35
giving casual everyday help	.70	2.98
being confided	.70	3.02
being supported in diff/ties	.56	3.57
good friends	.55	3.70
showing right & wrong	.53	2.79
confiding	.42	3.31

Factor 2 -----	Pct va	eigen value
cooperatively sharing -----	8.2 %	1.14673
	loading	mean *
having common interests	.84	3.44
doing tasks together	.77	3.15
entertaining together	.66	3.47
confiding	.50	3.31

Factor 3 -----	Pct va	eigen value
socially recognised ingroup friend -----	7.7 %	1.07282
	loading	mean *
greeting each other	.88	4.72
their opinion on the adol/nt considered	.53	3.37
being supported in diff/ties	.53	3.57
good friends	.48	3.70
showing right & wrong	.47	2.79

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

our three samples. The images of the rural sample reflect the traditional Greek culture, that of the close relative such as grandparent, aunt or cousin who in a trusted atmosphere is there to guide and support the adolescent. On the other hand the images of the Elefsina and Peristeri sample reflect a desire to be friends and have an egalitarian relationship with the close relative who moreover guides as well.

Peer neighbours in each milieu

As regards adolescents' role structures of their peer neighbours (see Tables 9.77, 9.78, 9.79) in both the rural and the Elefsina samples, it is interdependence that seems to prevail, while in the Peristeri sample, it is the adolescents' giving rather than receiving that prevails. So, the peer neighbour for the rural sample is an interdependent friend, and to a lesser extent a respected sharing guide, presumably someone a few years older. For the Elefsina sample, the peer neighbour is an interdependent and sharing friend, while for the Peristeri sample he/she is a friend who trusts and is supported by the adolescent, thus being in a receiving position. To a far lesser extent the peer neighbour is for Peristerians someone in a giving position who shares and helps (second factor) as well as supports (third factor) the adolescent.

The fellow students

Concerning adolescents' role structure of their peer fellow students (see Tables 9.80, 9.81, 9.82) in both the rural and the Elefsina samples "fellow student" is structured as a friendly person supported by the adolescent, while in the Peristeri sample "fellow student" is structured mainly as an interdependent friend. To a lesser extent (second and third factors with low pct va) for

Table 9.77: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS - Rural sample

Factor 1	Pct va	eigen value

approved interdependent friend	56.4 %	7.98174

	loading	mean *
Greeting each other	.76	3.46
Persons of integrity	.74	2.15
being supported in diff/ties	.73	2.51
good friends	.71	2.28
supporting in diff/ties	.69	1.93
confiding	.67	1.97
entertaining together	.67	2.00
getting casual everyday help	.58	2.24 **
having common interests	.52	1.88
giving casual everyday help	.50	1.85
being confided	.47	1.44

Factor 2	Pct va	eigen value

respected guide	8.3 %	1.15859
	loading	mean *
showing right & wrong	.84	1.67
their opinion on the adol/nt considered	.77	2.18
doing tasks together	.70	2.01
being confided	.67	1.44
giving casual everyday help	.65	1.85
having common interests	.60	1.88
getting casual everyday help	.58	2.24 **
being supported in diff/ties	.47	2.51
supporting in diff/ties	.42	1.93
confiding	.40	1.97

** same loading in two factors.

Table 9.78: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS - Elefsina sample

Factor 1	Pct va	eigen value

interdependent & sharing friend	61.2 %	8.57232

	loading	mean *
supporting in diff/ties	.71	1.96
getting casual everyday help	.70	2.17
entertaining together	.69	2.16
being supported in diff/ties	.67	2.35
confiding	.67	1.94
good friends	.64	2.29
giving casual everyday help	.63	1.86
Persons of integrity	.61	2.28
having common interests	.58	1.89
showing him right & wrong	.57	1.81
being confided	.55	1.47
Greeting each other	.53	3.70
their opinion on the adol/nt considered	.49	2.55
doing tasks together	.48	1.97

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.79: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS - Peristeri sample

Factor 1 -----	Pct va	eigen value
supported trusted friend -----	42.9	6.00226
	loading	mean *
confiding	.78	1.78
entertaining together	.72	1.84
being supported in diff/ties	.65	2.16
getting casual everyday help	.64	1.99
good friends	.58	2.06
being confided	.52	1.39
supporting in diff/ties	.45	1.92
showing right & wrong	.43	1.71
-----	-----	-----
Factor 2 -----	Pct va	eigen va
sharing & helpful -----	8.5 %	1.18959
	loading	mean *
having common interests	.74	1.85
doing tasks together	.68	1.70
giving casual everyday help	.62	1.73
showing right & wrong	.61	1.71
their opinion on the adol/nt considered	.49	2.30
-----	-----	-----
Factor 3 -----	Pct va	eigen value
respected ingroup member -----	7.3 %	1.01997
	loading	mean *
greeting each other	.77	3.50
persons of integrity	.62	2.11
their opinion on the adol/nt considered	.52	2.30
supporting in diff/ties	.52	1.92
good friends	.45	2.06
being supported in diff/ties	.41	2.16

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.80: factor structure of the adolescent's experience of
 ----- transacting with his FELLOW STUDENTS-Rural sample

Factor 1	Pct va	eigen value

supported friend (receiving)	42.9	6.00759

	loading	mean *
being supported in diff/ties	.82	2.79
greeting each other	.79	3.71
good friends	.71	2.81
getting casual everyday help	.69	2.82
confiding	.56	2.50
entertaining together	.50	2.65
receiving support	.44	2.41

Factor 2	Pct va	eigen value

sharing guide	9.7%	1.35285

	loading	mean *
showing right & wrong	.81	2.09
doing tasks together	.69	2.45
being confided	.63	2.01
giving casual everyday help	.47	2.41
receiving support	.47	2.41
getting casual everyday help	.40	2.82

Factor 3	Pct va	eigen value

respected	7.5%	1.04732

	loading	mean *
their opinion on the adol/nt considered	.82	2.50
having common interests	.77	2.67
persons of integrity	.51	2.60
receiving support	.46	2.41

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always		

Table 9.81: factor structure of the adolescent's experience of
 ----- transacting with his FELLOW STUDENTS-Elefsina sample

Factor 1	Pct va	eigen value

supported friend (receiving)	49.2%	6.89347

	loading	mean *
good friends	.79	2.69
being supported in diff/ties	.76	2.88
confiding	.75	2.41
entertaining together	.72	2.67
getting casual everyday help	.65	2.54
Persons of integrity	.63	2.61
greeting each other	.60	3.97
being confided	.53	1.97
supporting in diff/ties	.54	2.39
giving casual everyday help	.51	2.37
their opinion on the adol/nt considered	.43	2.78

Factor 2	Pct va	eigen value

sharing supportive guide	8.1 %	1.13862

	loading	mean *
having common interests	.77	2.60
showing right & wrong	.75	2.14
doing tasks together	.71	2.07
supporting in diff/ties	.60	2.39
giving casual everyday help	.57	2.37
being confided	.50	1.97

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.82: factor structure of the adolescent's experience of
 ----- transacting with his FELLOW STUDENTS-Peristeri sample

Factor 1 -----	Pct va	eigen value
interdependent friend -----	49.6 %	6.93969
	loading	mean *
being supported in diff/ties	.78	2.67
being confided	.77	1.87
confiding	.77	2.32
good friends	.76	2.43
entertaining together	.72	2.32
getting casual everyday help	.70	2.51
supporting in diff/ties	.56	2.31
doing tasks together	.49	2.38
giving casual everyday help	.46	2.35

Factor 2 -----	Pct va	eigen value
respected helpful guide -----	7.7 %	1.07480
	loading	mean
showing right & wrong	.75	2.16
having common interests	.71	2.69
their opinion on the adol/nt considered	.71	2.75
giving casual everyday help	.63	2.35
supporting in diff/ties	.55	2.31
Persons of integrity	.49	2.38
doing tasks together	.46	2.30

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

all the samples, he/she is someone respected who helps and guides the adolescent.

The friends

The peer role category "friend" (see Tables 9.83, 9.84, 9.85) emerged with almost identical role structures in the three milieux. Thus "peer friend" is structured by Rural and Elefsinian adolescents as an interdependent ingroup member; by Peristerians as an interdependent friend.

At this point we shall consider why a distinction has been made in the factor labels since all three consist of the same items. The item "good friend", "behaves" rather consistently in the factors in which it appears in such a way, so that a pattern has emerged. In the factors extracted from the two urban samples, "good friend" has the highest loadings, especially in the case of Peristeri. The opposite seems to hold in the case of the rural sample.

The neighbour-friends

For this role category ie for someone who is both a neighbour and a friend, the patterning of the factors in each milieu is almost identical to that of the peer friend (see Tables 9.86, 9.87, 9.88). It thus seems that in our adolescents' minds it is the structure of friend that prevails over the structure of neighbour when it comes to someone who has both those qualifications.

The fellow student-friends, the neighbour-fellow student-friends, and the neighbour-fellow students

A very similar patterning is observed in the role categories "fellow student-friend", "neighbour-fellow student-friend",

Table 9.83: factor structure of the adolescent's experience of
 ----- transacting with his PEER FRIENDS - Rural sample

Factor 1 -----	Pot va	eigen value
interdependent ingroup member -----	66.6 %	9.31831
	loading	mean *
supporting in diff/ties	.81	3.36
entertaining together	.75	3.74
being supported in diff/ties	.71	3.65
being confided	.71	3.06
having common interests	.69	3.14
greeting each other	.68	4.02
their opinion on the adol/nt considered	.67	3.32
Persons of integrity	.66	3.13
getting casual everyday help	.66	3.35
confiding	.66	3.28
giving casual everyday help	.64	3.18
good friends	.61	3.63
doing tasks together	.54	3.02
showing right & wrong	.46	2.82

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.84: factor structure of the adolescent's experience of
 ----- transacting with his PEER FRIENDS - Elefsina sample

Factor 1 -----	Pot va	eigen value
interdependent ingroup member -----	68.7 %	9.61593
	loading	mean *
supporting in diff/ties	.80	3.38
confiding	.78	3.50
getting casual everyday help	.76	3.44
being supported in diff/ties	.75	3.74
entertaining together	.75	3.66
Persons of integrity	.72	3.38
giving casual everyday help	.70	3.21
being confided	.70	3.19
good friends	.69	3.73
greeting each other	.63	4.40
having common interests	.62	3.38
showing right & wrong	.61	3.03
their opinion on the adol/nt considered	.60	3.62
doing tasks together	.43	2.99

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.85: factor structure of the adolescent's experience of
 ----- transacting with his PEER FRIENDS - Peristeri sample

Factor 1 -----	Pot va	eigen value
interdependent friend -----	65.3 %	9.146900
	loading	mean *
being supported in diff/ties	.78	3.66
supporting in diff/ties	.76	3.42
confiding	.75	3.44
getting casual everyday help	.73	3.43
good friends	.73	3.73
having common interests	.73	3.51
entertaining together	.69	3.56
giving casual everyday help	.67	3.23
Persons of integrity	.67	3.21
being confided	.63	3.20
their opinion on the adol/nt considered	.57	3.66
showing right & wrong	.53	2.98
Greeting each other	.46	4.48
doing tasks together	.41	3.08

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.86: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS-FRIENDS
 - Rural sample

Factor 1 -----	Pot va	eigen value
interdependent ingroup member -----	77.7 %	10.87363
	loading	mean *
supporting in diff/ties	.86	2.62
getting casual everyday help	.83	2.71
giving casual everyday help	.83	2.65
Persons of integrity	.82	2.48
having common interests	.80	2.60
being supported in diff/ties	.78	3.09
being confided	.77	2.26
entertaining together	.77	2.82
showing right & wrong	.74	2.35
doing tasks together	.74	2.92
Greeting each other	.74	3.95
confiding	.73	2.42
good friends	.71	3.03
their opinion on the adol/nt considered	.68	2.26

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.87: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS-FRIENDS
 - Elefsina sample

Factor 1 -----	Pct va	eigen value
interdependent friend -----	73.2 %	10.24948
	loading	mean *
being supported in diff/ties	.80	3.21
confiding	.80	2.98
supporting in diff/ties	.78	3.00
entertaining together	.77	3.10
giving casual everyday help	.76	2.72
getting casual everyday help	.76	2.90
Persons of integrity	.74	3.01
good friends	.74	3.27
showing right & wrong	.71	2.61
having common interests	.71	3.02
being confided	.69	2.65
their opinion on the adol/nt considered	.68	3.19
greeting each other	.64	4.18
doing tasks together	.61	3.07

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.88: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS-FRIENDS
 - Peristeri sample

Factor 1 -----	Pct va	eigen value
interdependent friend -----	76.4 %	10.70091
	loading	mean *
supporting in diff/ties	.83	2.95
being supported in diff/ties	.82	3.29
good friends	.82	3.40
entertaining together	.81	3.10
confiding	.79	3.05
giving casual everyday help	.77	2.83
getting casual everyday help	.77	3.03
having common interests	.74	3.10
Persons of integrity	.74	2.88
greeting each other	.73	4.32
showing right & wrong	.72	2.60
their opinion on the adol/nt considered	.71	3.26
being confided	.71	2.73
doing tasks together	.66	2.96

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

"neighbour-fellow student" (see Tables 9.89 to 9.97). More specifically, the rural adolescents structure those peer role categories as interdependent ingroup members in that the patterning of the factor reflects the role of the concerned interdependent person, a traditional ingroup member. In the case of the Elefsina and Peristeri samples, those role categories reflect a role of an interdependent friend.

Overview of the peers

Overall, as regards the ingroup unit of peers, we can say that community seems to generate qualitatively different role structures for neighbours and fellow students, which seem to be also the most differentiated, since more than one factor has emerged in each milieu, except for the Elefsina neighbours.

The traditional concept of the neighbour reflects the par excellence ingroup characteristic of interdependence. It has been generated more by the rural sample (two factors reflecting interdependence), and less by the Elefsina sample (one, all transactions-inclusive factor). The Peristerians do not seem to expect much from a peer neighbour as their image is of a friendly, trusted person whom they support, and to a far lesser extent of someone to share with and be helped and supported by.

The opposite seems to hold in the case of "fellow student", who is structured by the rurals and the Elefsinians as receiving and to a lesser extent as giving. It is thus structured as interdependent, reflecting old-type, traditional rural elementary school situation where there is one teacher and all the pupils together, irrespectively of age and grade; the teacher is giving while the fellow students are receiving, moreover, needing the support and help of the older ones. In Peristeri, the role

Table 9.89: factor structure of the adolescent's experience of
 ----- transacting with his FELLOW STUDENTS-FRIENDS
 - Rural sample

Factor 1 -----	Pot va	eigen value
interdePendent ingroup member -----	72.6 %	10.15796
	loading	mean *
supporting in diff/ties	.80	2.87
confiding	.80	2.72
being supported in diff/ties	.79	3.34
giving casual everyday help	.79	2.81
Persons of integrity	.76	2.98
getting casual everyday help	.73	2.98
entertaining together	.73	3.16
greeting each other	.73	4.08
good friends	.71	3.15
showing right & wrong	.70	2.54
being confided	.70	2.56
their oPinion on the adol/nt considered	.69	2.95
having common interests	.64	2.87
doing tasks together	.51	2.87

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.90: factor structure of the adolescent's experience of
 ----- transacting with his FELLOW STUDENTS-FRIENDS
 - Elefsina sample

Factor 1 -----	Pot va	eigen value
interdePendent friend -----	69.3 %	9.69659
	loading	mean *
confiding	.80	3.16
supporting in diff/ties	.78	3.02
being supported in diff/ties	.74	3.33
good friends	.72	3.42
Persons of integrity	.71	3.03
giving casual everyday help	.70	2.83
getting casual everyday help	.70	3.05
being confided	.69	2.85
greeting each other	.69	4.30
having common interests	.68	3.12
showing right & wrong	.65	2.78
their oPinion on the adol/nt considered	.63	3.30
entertaining together	.63	3.28
doing tasks together	.52	2.89

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

*

Table 9.91: factor structure of the adolescent's experience of
 ----- transacting with his FELLOW STUDENTS-FRIENDS
 - Peristeri sample

Factor 1	Pct va	eigen value

interdependent friend	70.8 %	9.91531

	loading	mean *
supporting in diff/ties	.78	3.14
good friends	.77	3.54
confiding	.75	3.26
having common interests	.73	3.32
being confided	.73	2.96
being supported in diff/ties	.73	3.42
greeting each other	.73	4.44
their opinion on the adol/nt considered	.72	3.38
persons of integrity	.71	2.97
getting casual everyday help	.71	3.12
showing right & wrong	.68	2.70
giving casual everyday help	.68	2.94
entertaining together	.65	3.20
doing tasks together	.47	3.16

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.92: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS-FELLOW STUDENTS-
 FRIENDS - Rural sample

Factor 1	Pct va	eigen value

interdependent ingroup member	88.5 %	12.39222

	loading	mean *
being supported in diff/ties	.95	3.35
entertaining together	.94	3.31
supporting in diff/ties	.94	2.82
giving casual everyday help	.93	2.67
getting casual everyday help	.92	2.97
persons of integrity	.91	2.77
confiding	.89	2.80
being confided	.88	2.47
good friends	.88	3.22
greeting each other	.88	4.05
having common interests	.87	2.87
doing tasks together	.79	2.97
showing right & wrong	.77	2.42
their opinion on the adol/nt considered	.77	2.58

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.93: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS-FELLOW STUDENTS-
 FRIENDS - Elefsina sample

Factor 1 -----	Pct va	eigen value
interdependent friend -----	90.3 %	12.63577
	loading	mean *
supporting in diff/ties	.94	3.08
being supported in diff/ties	.94	3.38
good friends	.92	3.42
giving casual everyday help	.91	2.86
being confided	.90	2.89
Persons of integrity	.90	3.06
getting casual everyday help	.90	2.95
doing tasks together	.90	2.91
confiding	.89	3.09
entertaining together	.89	3.18
greeting each other	.89	4.27
their opinion on the adol/nt considered	.88	3.27
having common interests	.87	2.82
showing right & wrong	.83	2.66

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.94: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS-FELLOW STUDENTS-
 FRIENDS - Peristeri sample

Factor 1 -----	Pct va	eigen value
interdependent friend -----	89.4 %	12.51068
	loading	mean *
being supported in diff/ties	.92	3.49
being confided	.91	3.01
Persons of integrity	.91	3.04
good friends	.91	3.48
giving casual everyday help	.90	2.92
confiding	.90	3.07
getting casual everyday help	.89	3.09
showing right & wrong	.88	2.81
entertaining together	.88	3.31
greeting each other	.88	4.42
having common interests	.87	3.20
supporting in diff/ties	.87	3.20
their opinion on the adol/nt considered	.86	3.25
doing tasks together	.85	3.03

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.95: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS-FELLOW STUDENTS-
 - Rural sample

Factor 1 -----	Pct va	eigen value
interdependent ingroup member -----	82.4 %	11.53191
	loading	mean *
Persons of integrity	.90	2.43
entertaining together	.88	3.00
Greeting each other	.87	3.51
getting casual everyday help	.86	2.51
having common interests	.86	2.37
being supported in diff/ties	.85	2.92
giving casual everyday help	.84	2.43
good friends	.83	2.71
being confided	.81	2.10
supporting in diff/ties	.80	2.25
confiding	.77	2.42
their opinion on the adol/nt considered	.74	3.61
showing right & wrong	.72	2.02
doing tasks together	.72	2.40

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.96: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS-FELLOW STUDENTS-
 - Elefsina sample

Factor 1 -----	Pct va	eigen value
interdependent friend -----	85.3 %	11.94668
	loading	mean *
supporting in diff/ties	.91	2.46
being supported in diff/ties	.89	2.75
good friends	.89	2.72
Persons of integrity	.88	2.50
giving casual everyday help	.87	2.24
getting casual everyday help	.87	2.55
confiding	.87	2.56
entertaining together	.85	2.59
showing right & wrong	.85	2.01
having common interests	.84	2.43
Greeting each other	.84	4.07
their opinion on the adol/nt considered	.83	2.87
being confided	.76	2.00
doing tasks together	.74	1.96

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.97: factor structure of the adolescent's experience of
 ----- transacting with his PEER NEIGHBOURS-FELLOW STUDENTS-
 - Peristeri sample

Factor 1 -----	Pot va	eigen value
interdePendent friend -----	84.4 %	11.81174
	loading	mean *
Persons of integrity	.88	2.30
being supported in diff/ties	.88	2.61
getting casual everyday help	.87	2.38
confiding	.86	2.24
good friends	.86	2.50
having common interests	.85	2.45
giving casual everyday help	.85	2.14
entertaining together	.85	2.39
being confided	.83	1.82
showing right & wrong	.82	2.01
supporting in diff/ties	.82	2.06
greeting each other	.82	3.98
their opinion on the adol/nt considered	.80	2.46
doing tasks together	.75	2.11

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

structure reflects the contemporary fellow student, who shares the same age, grade and qualifications, considered by the adolescent as an equal, interdependent friend.

As for the role structure of "friend", and its overlapping role categories, it seems that similar and rather undifferentiated images are generated, which could be attributed to the concept itself and not to the different communities. This relatively contemporary concept for the Greek culture (see Chapter Five) appears similar and undifferentiated despite the social change criteria differentiating the three milieux.

The teacher

In all three milieux, "teacher" is structured as an interdependent and trusted person; (see tables 9.98, 9.99, 9.100).

To a lesser extent "teacher" is structured as a respected person, who guides. A qualitative difference is observed in the second factors between the rural and the two urban samples; in the latter, guidance is structured on an equal basis implied by the item "good friend". This is a similar pattern to the one encountered in the structure of the father role structure of the Peristeri sample.

This qualitative difference suggest that for the rural sample "teacher" is an interdependent, trusted, friendly person -presumably one of the ingroup members- and to a lesser extent a respected guide. For the Elefsina and Peristeri sample, "teacher" is structured along the lines of a relationship of mutual confiding and interdependence; in the case of the second factors guidance on the basis of equality prevails.

Table 9.98: factor structure of the adolescent's experience of
 ----- transacting with his TEACHERS - Rural sample

Factor 1 -----	Pct va	eigen value
interdependent, trusted & friendly -----	40.7 %	5.70440
	loading	mean *
being supported in diff/ties	.78	2.43
getting casual everyday help	.78	2.28
entertaining together	.71	2.18
being confided	.64	1.67
supporting in diff/ties	.63	2.52
good friends	.62	2.79
persons of integrity	.48	3.30
giving casual everyday help	.42	2.57

Factor 2 -----	Pct va	eigen value
respected, guiding, helpful -----	10.9 %	1.53067
	loading	mean *
their opinion on the adol/nt considered	.80	3.44
having common interests	.72	1.91
greeting each other	.65	3.72
showing right & wrong	.56	3.05
persons of integrity	.54	3.30
giving casual everyday help	.54	2.57
supporting in diff/ties	.45	2.52

Factor 3 -----	Pct va	eigen value
trusting cooperator -----	8.0%	1.11344
	loading	mean *
confiding	.72	1.61
doing tasks together	.70	2.00

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always -----		

Table 9.99: factor structure of the adolescent's experience of
 ----- transacting with his TEACHERS - Elefsina sample

Factor 1 -----	Pct va	eigen value
interdependent, mutually trusted -----	46.2 %	6.46991
	loading	mean *
being confided	.79	1.69
getting casual everyday help	.77	2.00
confiding	.76	1.56
being supported in diff/ties	.75	2.08
supporting in diff/ties	.74	2.34
entertaining together	.67	1.84
giving casual everyday help	.66	2.38
good friends	.50	2.77

Factor 2 -----	Pct va	eigen value
respected, guiding, friendly -----	9.5 %	1.33340
	loading	mean *
their opinion on the adol/nt considered	.76	3.95
Persons of integrity	.67	3.20
having common interests	.66	2.17
showing right & wrong	.65	3.22
good friends	.59	2.77
greeting each other	.50	3.01
doing tasks together	.44	2.38
giving casual everyday help	.43	2.38

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.100: factor structure of the adolescent's experience of
 ----- transacting with his TEACHERS - Peristeri sample

Factor 1	Pct va	eigen value

interdePendent, mutually trusted sharing	44.5 %	6.22808

	loading	mean *
confiding	.79	1.34
being supported in diff/ties	.71	1.90
being confided	.70	1.54
getting casual everyday help	.68	1.80
supporting in diff/ties	.67	2.06
having common interests	.63	1.85
entertaining together	.63	1.50
doing tasks together	.59	1.83
good friends	.50	2.40
giving casual everyday help	.45	2.23

Factor 2	Pct va	eigen value

respected, guiding friendly	9.4 %	1.32019

	loading	mean *
their opinion on the adol/nt considered	.80	3.03
showing right & wrong	.72	3.07
Persons of integrity	.68	2.98
Greeting each other	.59	3.55
good friends	.58	2.40
giving casual everyday help	.54	2.23
supporting in diff/ties	.43	2.06

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

The adult neighbour

For the rural sample, "adult neighbour" (see Tables 9.101, 9.102, 9.103) is a respected friendly person who provides support in difficulties, to a lesser extent receives support and to an even lesser, shares with and guides the adolescent. This structure seems to be along the lines of the traditional relationship between a child (or an adolescent) and an adult ingroup neighbour, who acts supportively in an emergency and who is expected to receive support or engage in sharing activities under other circumstances.

The structure of "adult neighbour" in the two urban samples appears qualitatively similar. Mutual confiding and interdependence characterize this role category which to a lesser extent is structured by the two urban samples as being respected and as guiding.

The adult friend and the adult neighbour-friend

The two last role categories, "adult friend" and "adult neighbour-friend", (see Tables 9.104 to 9.109) reflect an almost identical structure in the three milieux very similar to that of "peer friend" and its overlapping role categories. Thus "adult friend" and "adult neighbour-friend" are structured as interdependent friends or companions in all the three milieux.

The role-category "friend" either adult or peer appears to generate the same all transactions-inclusive image, in milieux which are assumed to differ in social change. Moreover, as in the case of peer friends, there is a tendency for the item "good friend" to have higher loadings in the urban samples.

Table 9.101: factor structure of the adolescent's experience of
 ----- transacting with his ADULT NEIGHBOURS - Rural sample

Factor 1 -----	Pct va	eigen value
respected, supporting friendly (giving) -----	36.8 %	5.15114
	loading	mean *
their opinion on the adol/nt considered	.81	2.26
giving casual everyday help	.73	1.83
supporting in diff/ties	.58	1.85
good friends	.50	2.18
Persons of integrity	.50	2.20
entertaining together	.48	2.13

Factor 2 -----	Pct va	eigen value
supported (receiving) -----	10.7 %	1.50432
	loading	mean *
greeting each other	.79	3.46
being supported in diff/ties	.75	2.56
getting casual everyday help	.61	2.28
confiding	.59	1.91
good friends	.43	2.18
Persons of integrity	.43	2.20

Factor 3 -----	Pct va	eigen value
trusted & sharing guide -----	8.7 %	1.21727
	loading	mean *
showing right & wrong	.80	1.70
being confided	.76	1.51
having common interests	.71	1.84
doing tasks together	.61	2.03
entertaining together	.46	2.13

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always -----		

Table 9.102: factor structure of the adolescent's experience of
 ----- transacting with his ADULT NEIGHBOURS -Elefsina samp1

Factor 1	Pct va	eigen value

interdependent ingroup friend	45.6 %	6.39057

	loading	mean *
entertaining together	.80	1.99
confiding	.76	1.76
getting casual everyday help	.75	2.08
good friends	.75	2.21
being supported in diff/ties	.70	2.30
supporting in diff/ties	.65	1.90
Persons of integrity	.59	2.31
being confided	.57	1.42
giving casual everyday help	.53	1.80
greeting each other	.47	3.71
their opinion on the adol/nt considered	.42	2.53

Factor 2	Pct va	eigen value

sharing, guiding, helpful	9.4 %	1.30971

	loading	mean *
doing tasks together	.78	1.73
having common interests	.75	1.75
showing right & wrong	.73	1.82
giving casual everyday help	.56	1.80
their opinion on the adol/nt considered	.42	2.53
supporting in diff/ties	.42	1.90

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.103: factor structure of the adolescent's experience of
 ----- transacting with his ADULT NEIGHBOURS -Peristeri sampl

Factor 1	Pct va	eigen value

mutually trusted & interdependent	42.6 %	5.96290

	loading	mean *
doing tasks together	.71	1.60
being confided	.69	1.33
giving casual everyday help	.68	1.58
supporting in diff/ties	.68	1.77
having common interests	.66	1.65
confiding	.57	1.61
being supported in diff/ties	.56	2.11
getting casual everyday help	.54	1.92
good friends	.51	1.97

Factor 2	Pct va	eigen value

respected & guiding	8.4 %	1.18037

	loading	mean *
their opinion on the adol/nt considered	.75	2.34
Persons of integrity	.62	2.12
greeting each other	.62	3.44
showing right & wrong	.58	1.78
entertaining together	.57	1.69
getting casual everyday help	.54	1.92
good friends	.52	1.97
being supported in diff/ties	.48	2.11
confiding	.43	1.61

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.104: factor structure of the adolescent's experience of
 ----- transacting with his ADULT FRIENDS - Rural samPl

Factor 1 -----	Pct va	eigen value
interdePendent friend (comPanion)	76.0 %	10.63471
-----	loading	mean *
getting casual everyday help	.85	3.25
being supported in diff/ties	.84	3.32
supporting in diff/ties	.83	3.22
giving casual everyday help	.81	2.93
entertaining together	.80	3.47
greeting each other	.80	3.98
confiding	.78	3.15
good friends	.77	3.61
Persons of integrity	.75	3.09
having common interests	.75	3.09
being confided	.73	2.94
their opinion on the adol/nt considered	.67	3.28
showing right & wrong	.63	2.98
doing tasks together	.55	2.86

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.105: factor structure of the adolescent's experience of
 ----- transacting with his ADULT FRIENDS - Elefsina sample

Factor 1 -----	Pct va	eigen value
interdePendent friend (comPanion)	77.3 %	10.82744
-----	loading	mean *
getting casual everyday help	.87	3.17
being supported in diff/ties	.87	3.37
supporting in diff/ties	.84	3.08
good friends	.82	3.54
Persons of integrity	.81	3.23
giving casual everyday help	.79	2.86
confiding	.79	3.07
entertaining together	.77	3.33
their opinion on the adol/nt considered	.76	3.43
being confided	.74	2.67
greeting each other	.74	4.37
showing right & wrong	.73	2.85
having common interests	.72	2.96
doing tasks together	.51	2.37

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.106: factor structure of the adolescent's experience of
 ----- transacting with his ADULT FRIENDS - Peristeri sample

Factor 1 -----	Pct va	eigen value
interdePendent friend (comPanion) -----	80.7 %	11.29328
	loading	mean *
being supported in diff/ties	.87	3.20
getting casual everyday help	.86	3.04
giving casual everyday help	.85	2.72
supporting in diff/ties	.83	2.96
showing right & wrong	.82	2.91
having common interests	.82	3.03
good friends	.82	3.31
entertaining together	.81	3.05
confiding	.80	2.83
their opinion on the adol/nt considered	.79	3.46
being confided	.77	2.58
Persons of integrity	.77	3.03
greeting each other	.77	4.26
doing tasks together	.65	2.52

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.107: factor structure of the adolescent's experience of
 ----- transacting with his ADULT NEIGHBOUR-FRIENDS
 - Rural sample

Factor 1 -----	Pct va	eigen value
interdePendent friend (comPanion) -----	75.7 %	10.60156
	loading	mean *
getting casual everyday help	.86	2.66
supporting in diff/ties	.85	2.60
being supported in diff/ties	.83	3.28
Persons of integrity	.83	2.73
confiding	.79	2.47
entertaining together	.79	2.96
giving casual everyday help	.76	2.48
greeting each other	.76	3.57
good friends	.75	3.03
being confided	.73	2.21
doing tasks together	.67	2.36
having common interests	.65	2.50
showing right & wrong	.64	2.26
their opinion on the adol/nt considered	.62	2.68

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.108: factor structure of the adolescent's experience of
 ----- transacting with his ADULT NEIGHBOUR-FRIENDS
 - Elefsina sample

Factor 1 -----	Pct va	eigen value
interdependent friend (companion) -----	78.3 %	10.95619
	loading	mean *
being supported in diff/ties	.85	2.96
getting casual everyday help	.84	2.57
supporting in diff/ties	.83	2.62
good friends	.83	2.92
giving casual everyday help	.82	2.54
Persons of integrity	.81	2.88
confiding	.77	2.44
greeting each other	.77	4.09
entertaining together	.76	2.59
showing right & wrong	.75	2.52
being confided	.75	2.06
their opinion on the adol/nt considered	.74	3.02
having common interests	.72	2.43
doing tasks together	.66	2.17

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

Table 9.109: factor structure of the adolescent's experience of
 ----- transacting with his ADULT NEIGHBOUR-FRIENDS
 - Peristeri sample

Factor 1 -----	Pct va	eigen value
interdependent friend (companion) -----	83.0 %	11.62399
	loading	mean *
being supported in diff/ties	.88	2.83
supporting in diff/ties	.87	2.65
confiding	.87	2.48
showing right & wrong	.84	2.67
giving casual everyday help	.83	2.49
getting casual everyday help	.83	2.65
good friends	.83	2.91
their opinion on the adol/nt considered	.82	3.14
being confided	.82	2.13
Persons of integrity	.82	2.76
entertaining together	.81	2.52
greeting each other	.81	4.01
having common interests	.79	2.45
doing tasks together	.75	2.33

* 1: never, 2: rarely, 3: sometimes, 4: very often, 5: always

In closing this section, we present five tables as a summary first of the role structures in the neighbourhood (Table 9.100) and second of the role structures of the ingroup in each milieu (Tables 9.111 to 9.114). The labels of the factors extracted in each role category are presented together with the equivalent percent of variance explained and with their reliability coefficient. In the case of the ingroup role structures, a summary of the comments made so far is presented in a coded form. Each of the five tables is devoted to each of the units of the tentative ingroup as they appear in questionnaire PS that is nuclear family, relatives, peers and other adults. At the end of the first table, there is a key for the codes used to summarize our comments.

Table:9.110: The factors extracted in each role category of others in the neighbourhood, the equivalent Percent of variance explained and their reliability coefficient (Cronbach's Alpha) (combined sample, n=532)

Role- category	REAL factor label	DIMENSION Pct val Cr expl. a	IDEAL factor label	DIMENSION Pct val Cr expl. a
Neigh- bours	F1: ingroup relating through traditional boundaring	28.3% .55 	F1: ingroup relating 	30.8% .65
	F2:outgroup relating	13.5% -	F2: social relating	12.9% .28
Rela- tives	F1: ingroup relating through traditional boundaring	35.5% .61 	F1: ingroup relating 	32.7% .71
	F2:outgroup relating	12.8 -	F2:outgroup relating	12.8 -
Friends	F1: ingroup relating through traditional boundaring	32.7% .66 	F1: casual ingroup relating	31.2% .64
	F2:outgroup behavior	12.8% -	F2: socal supportive relating	13.2% .22
ComPa- triots	F1: ingroup relating through traditional boundaring	44.5% .62 	F1: ingroup relating 	39.6% .79
	F2:outgroup relating	13% -	F2:outgroup relating	13% -
Collea- gues	F1: supportive relating	41.2% .40 	F1: ingroup relating 	37.8% .78
	F2:outgroup relating	13.3% -	F2:outgroup relating	13.3% -
Common "affili- ators"	F1: ingroup relating through traditional boundaring	44.5% .56 	F1: ingroup relating 	40.5% .80
	F2:outgroup relating	12.9% -	F2:outgroup relating	12.9% -

Table 9.111 : The factors extracted in each role category of adolescents' NUCLEAR FAMILY, the equivalent Percent of variance explained, their reliability coefficient (Cronbach's Alpha) and sum of patterns in the structures of conceptions and the frequencies of conceptions

MILIEU	R O L E - C A T E G O R Y		STRUCTURES OF CONCEPTIONS			FREQUENCIES OF CONCEPTIONS					Cr.A.
	Factor label	Pct va	1	2	3	4	5	6	7	8	
	F A T H E R										
Rural	F1:traditional father figure	53.9 %	I	CUL	DIF	+					.93
"	F2:socially accepted sharing	7.6 %	-	CUL	DIF	+					.53
Elefsi.	F1:friendly father figure	62.8 %	I	CMB	UDF	+					.95
Perist.	F1:friend guiding but on equal grounds	48.3 %	-	CON	DIF	+					.88
"	F2:sharing & interdePendent	7.4 %	I	CUL	DIF	+					.84
	M O T H E R										
Rural	F1:nurturing & guiding in interdePendence	53.1 %	I	CUL	DIF	+					.91
"	F2:trusted friend	7.9 %	-	CON	DIF	+					.85
Elefsi.	F1:friendly mother figure	52.9 %	I	CMB	UDF	+					.93
Perist.	F1:respected guiding friend	36.3 %	-	CMB	DIF	+					.81
"	F2:nurturing in interdePendence	10.7 %	G	CUL	DIF	+					.61
"	F3:receiving cooperator or "in need"	7.3 %	R	CON	DIF	+					.68
	S I B L I N G										
Rural	F1:sharing supported friend (receiving)	51.9 %	R	CUL	DIF	+					.87
"	F2:supportive respected guide (giving)	7.5 %	G	CUL	DIF	+					.86
Elefsi.	F1:interdePendent friendly companion	72.0 %	I	CMB	UDF	+					.97
Perist.	F1:interdePendent friendly companion	72.5 %	I	CMB	UDF	+					.97

1: I or R or G or - : interdePendence (I) or the OTHER'S receiving (R) or giving (G) or absence of Pattern (-), regarding SUPPORTIVE items (support in difficulties, casual help)

2: CUL or CON or CMB : Greek culture (CUL) or contemporary values (CON) or coexistence of both (CMB), regarding the Pattern structure

3: DIF or UDF : differentiated image reflected in more than one factors (DIF) or undifferentiated image reflected in a single factor (UDF)

4: + or - : high mean (+) ie >3.00=sometimes, or low mean (-), in almost all of factor's items

5: + or - : high (+) or low (-) mean, in most of factor's SHARING items (doing tasks, having common interests, condoling, entertaining)

6: + or - : high (+) or low (-) mean, in most of factor's SUPPORTIVE items

7: + or - : high (+) or low (-) mean, in most of factor's GUIDANCE and RESPECT items (Person of integrity, opinion considered, showing right wrong, greeting)

8: I or R or G or - : high mean (I, R, G) or low mean (-) in items reflecting interdePendence (I) or the OTHER'S receiving (R) or giving (G) in the factor's SUPPORTIVE items

*note: the columns 5,6,7,8, are filled in, only in case of a (-) in col. 4

Table 9.112: The factors extracted in each role category of adolescents' RELATIVES, the equivalent Percent of variance explained, their reliability coefficient (Cronbach's Alpha) and Patterns in the structures of conceptions and the frequencies of conceptions

MILIEU	R O L E - C A T E G O R Y		STRUCTURES OF CONCEPTIONS			FREQUENCIES OF CONCEPTIONS					Cr.A.
	F a c t o r l a b e l	P c t v a	1	2	3	4	5	6	7	8	
Rural	G R A N D P A R E N T										
	F1:traditional gr Parent figure (respected helpful guide)	55.6 %	-	CUL	DIF	-	-	-	-	-	.89
"	F2:in need of support, help & understanding (in interdependence)	7.3 %	I	CUL	DIF	+				I	.91
Elefsi.	F1:friendly gr Parent figure (interdependent friend & guide)	61.3 %	I	CMB	UDF	-	-	+	+	I	.95
Perist.	F1:friendly gr Parent figure (interdependent friend & guide)	63.0 %	I	CMB	UDF	-	-	+	+	I	.96
Rural	U N C L E , A U N T , G O D P A R E N T										
	F1:supportive trusted respected guide (giving)	41.3 %	B	CUL	DIF	-	-	-	-	-	.86
"	F2:supported friend (receiving)	9.6 %	R	CUL	DIF	-	-	-	-	-	.77
Elefsi.	F1:mutually trusted interdependent friend	44.0 %	I	CON	DIF	-	-	-	-	R	.87
"	F2:sharing helpful guide	8.1 %	B	CON	DIF	-	-	-	-	-	-
"	F3:socially recognised ingroup member	7.3 %	-	CUL	DIF	-	-	-	+		.43
Perist.	F1:interdependent mutually trusted friend	42.9 %	I	CON	DIF	-	-	-	+	R	.88
"	F2:sharing helpful guide	8.8 %	-	CMB	DIF	-	-	-	-		.74
Rural	C O U S I N										
	F1:supportive respected trusted guide (giving)	53.3 %	B	CUL	DIF	+					.92
"	F2:supported friend (receiving)	8.8 %	R	CUL	DIF	+					.85
Elefsi.	F1:interdependent trusted friend	48.6 %	I	CMB	DIF	+					.91
"	F2:respected guide	8.3 %	-	CMB	DIF	-	+	-	+		.78
Perist.	F1:interdependent friend & guide	49.3 %	I	CMB	DIF	+					.90
"	F2:cooperatively sharing	8.2 %	-	CMB	DIF	+					.81
"	F3:socially recognised ingroup friend	7.7 %	-	CUL	DIF	+	-	-	+		.44

Table 9.113 : The factors extracted in each role category of adolescents' PEERS, the equivalent Percent of variance explained, their reliability coefficient (Cronbach's Alpha) and Patterns in the structures of conceptions and the frequencies of conceptions

MILIEU	R O L E - C A T E G O R Y		STRUCTURES OF CONCEPTIONS			FREQUENCIES OF CONCEPTIONS					Cr. A.
	F a c t o r l a b e l	P c t v a	1	2	3	4	5	6	7	8	
	P E E R N E I G H B O U R S										
Rural	F1:approved interdent friend	56.4 %	I	CUL	DIF	-	-	-	-	-	.91
"	F2:respected guide	8.3 %	-	CUL	DIF	-	-	-	-	-	.90
Elefsi.	F1:interdent & sharing friend	61.2 %	I	CUL	UDF	-	-	-	-	-	.95
Perist.	F1:supported trusted friend	42.9 %	R	CON	DIF	-	-	-	-	-	.84
"	F2:sharing & helpful	8.5 %	B	CMB	DIF	-	-	-	-	-	.76
"	F3:respected ingroup member	7.3 %	B	CUL	DIF	-	-	-	-	-	.70
	P E E R F R I E N D										
Rural	F1:interdent ingroup member	66.6 %	I	CUL	UDF	+					.96
Elefsi.	F1:interdent ingroup member	68.7 %	I	CUL	UDF	+					.97
Perist.	F1:interdent friend	65.3 %	I	CMB	UDF	+					.96
	P E E R F E L L O S T U D E N T										
Rural	F1:supported friend (receiving)	42.9 %	R	CUL	DIF	-	-	-	-	-	.83
"	F2:sharing guide	9.7 %	-	CUL	DIF	-	-	-	-	-	.75
"	F3:respected	7.5 %	-	CUL	DIF	-	-	-	-	-	.71
Elefsi.	F1:supported friend	49.2 %	R	CUL	DIF	-	-	-	-	-	.89
"	F2:sharing supportive guide	8.1 %	B	CUL	DIF	-	-	-	-	-	.83
Perist.	F1:interdependent friend	49.6 %	I	CMB	DIF	-	-	-	-	-	.91
"	F2:respected helpful guide	7.7 %	-	CUL	DIF	-	-	-	-	-	.80
	P E E R F E L L O S T U D E N T - F R I E N D										
Rural	F1:interdent ingroup member	72.6 %	I	CUL	UDF	-	-	-	-	R	.97
Elefsi.	F1:interdependent friend	69.3 %	I	CMB	UDF	+				R	.97
Perist.	F1:interdependent friend	70.8 %	I	CMB	UDF	+					.97
	P E E R N E I G H B O U R - F E L L O S T U D E N T										
Rural	F1:interdent ingroup member	82.4 %	I	CUL	UDF	-	-	-	+	-	.98
Elefsi.	F1:interdependent friend	85.3 %	I	CMB	UDF	-	-	-	-	-	.99
Perist.	F1:interdependent friend	84.4 %	I	CMB	UDF	-	-	-	-	-	.98
	P E E R N E I G H B O U R - F R I E N D										
Rural	F1:interdent ingroup member	77.7 %	I	CUL	UDF	-	-	-	-	-	.98
Elefsi.	F1:interdent friend	73.2 %	I	CON	UDF	-	-	-	-	-	.97
Perist.	F1:interdent friend	76.4 %	I	CON	UDF	-	-	-	-	R	.98
	P E E R N E I G H B O U R - F E L L O S T U D E N T - F R I E N D										
Rural	F1:interdent ingroup member	88.5 %	I	CUL	UDF	-	-	-	-	R	.99
Elefsi.	F1:interdependent friend	90.3 %	I	CMB	UDF	-	-	+	+	-	.98
Perist.	F1:interdent friend	89.4 %	I	CMB	UDF	-	+	+	+	R	.99

Table 9.114 : The factors extracted in each role category of adolescents' OTHER ADULTS, the equivalent Percent of variance explained, their reliability coefficient (Cronbach's Alpha) and sum of Patterns in the structures of conceptions and the frequencies of conceptions

MILIEU	R O L E - C A T E G O R Y		STRUCTURES OF CONCEPTIONS			FREQUENCIES OF CONCEPTIONS					Cr.A.
	Factor label	Pct va	1	2	3	4	5	6	7	8	
	T E A C H E R										
Rural	F1:interdependent trusted and friendly	40.7 %	I	CMB	DIF	-	-	-	-	-	.86
"	F2:respected, guiding, helpful	10.9 %	-	CMB	DIF	-	-	-	+	-	.81
"	F3:trusting cooperator	8.0 %	-	CMB	DIF	-	-	-	-	-	.36
Elefsi.	F1:interd/ent mutually trusted	46.2 %	I	CMB	DIF	-	-	-	-	-	.90
"	F2:respectful guiding friend	9.5 %	-	CMB	DIF	-	-	-	+	-	.86
Perist.	F1:interdependent mutually trusted	44.5 %	I	CMB	DIF	-	-	-	-	-	.86
"	F2:respected, guiding friendly	9.4 %	-	CMB	DIF	-	-	-	+	-	.82
	A D U L T N E I G H B O U R										
Rural	F1:respected, supporting friendly	36.8 %	R	CUL	DIF	-	-	-	-	-	.78
"	F2:supported (receiving)	10.7 %	R	CUL	DIF	-	-	-	-	-	.75
"	F3:trusted & sharing guide	8.7 %	-	CUL	DIF	-	-	-	-	-	.76
Elefsi.	F1:interdependent ingroup friend	45.6 %	I	CMB	DIF	-	-	-	-	-	.88
"	F2:sharing guiding helpful	9.4 %	-	CUL	DIF	-	-	-	-	-	.77
Perist.	F1:mutually trusted & interd/ent	42.6 %	I	CMB	DIF	-	-	-	-	-	.87
"	F2:respected & guiding	8.4 %	-	CUL	DIF	-	-	-	-	-	.81
	A D U L T F R I E N D										
Rural	F1:interd/ent friend	76.0 %	I	CMB	UDF	+	-	-	-	-	.98
Elefsi.	F1:interd/ent friend	77.3 %	I	CMB	UDF	-	-	+	+	R	.98
Perist.	F1:interd/ent friend	80.7 %	I	CMB	UDF	-	-	-	+	R	.98
	A D U L T N E I G H B O U R - F R I E N D										
Rural	F1:interd/ent friend	75.7 %	I	CMB	UDF	-	-	-	-	R	.97
Elefsi.	F1:interd/ent friend	78.3 %	I	CMB	UDF	-	-	-	-	-	.98
Perist.	F1:interd/ent friend	83.0 %	I	CMB	UDF	-	-	-	-	-	.98

CHAPTER 10: Discussion

10.1. The conceptual merging of social network and Greek ingroup

One of the major features of this project has been the definition of Greek adolescents' social network. This has been conceptualized and operationalized to be as close as possible both to the meaning of Anglophone social network and to the meaning of the traditional Greek ingroup.

This has been attained first by exploring adolescents' conceptions of those transactions which represent the essential functions of the Greek ingroup and which are associated with socialization and psychosocial development in the Anglophone literature. The concept of community transactions has been defined as closely as possible to the meaning of social network transactions, which in turn corresponds to the concept of Greek ingroup transactions.

Second, to obtain a working definition of adolescents' ingroup, we have included in the measure of adolescents' ingroup, all the role categories associated with the functions explored which comprise any adolescents' social network as well as any Greek adolescents' ingroup.

Thus, in this project, we have done a kind of "anatomy" of the Greek ingroup; we have tried to explore its meaning, functionalism and structure, as those exist in the minds of the adolescents. Before the present project, what had been explored by the existing Greek literature was the importance of ingroup functions. However, the transactions that reflect, represent and thus measure those functions, had not been operationally defined and explored.

10.2. Summary of the results

The sources of the once traditional ingroup's functions and, in this project, of our adolescents' present ingroup, have operationally been defined as those role categories with whom adolescents experience themselves as transacting most; this we have called the adolescents' "derived ingroup of frequencies".

This ingroup has been found to consist of father, mother, siblings, cousins, peer friends; also grand parents and adult friends for selected transactions relating to guidance.

Concerning the "others' derived ingroup of frequencies in the neighbourhood", among the six role categories into which inhabitants were divided, adolescents perceive high frequency of transacting between those that are relatives and friends. In a few cases this frequency varies among the three milieux, it is always higher in the rural sample and lowest in the Elefsina sample, the former perceiving also that neighbours transact more frequently than is the case in the other two milieux.

Irrespective of milieu, adolescents' see their ingroup as consisting of nuclear family, cousins and peer friends, and they perceive essentially the same situation as taking place in the neighbourhood, namely frequent transacting only between those who are relatives and friends and in the case of the rural adolescents, those who are neighbours.

However, the adolescents in all the three milieux would IDEALLY like the most frequent transactions to occur between others in the neighbourhood, mainly among those that are relatives, friends and neighbours. It seems that in all three milieux, the adolescents add to the ideal neighbourhood the transactions of the neighbours which are perceived in actuality to occur still only in

the rural areas. This shows our adolescents to be traditional at the ideal level.

The structure of conceptions of the neighbourhood

The cognitive structure of each role category in the neighbourhood, reflects traditional patterns of relating, in five out of the six role categories explored; thus the structures of "relatives" and 'friends' -what constitutes the "others' derived ingroup of frequencies"- have been characterized as "ingroup relating through traditional bounding".

Concerning the cognitive structure of the role categories in the IDEAL neighbourhood, two points are interesting; first that the role category of relatives remains along traditional lines and second that the role categories of friends and neighbours have acquired a structure more emotionally charged, and presumably more close to the role that the close friend has been found to have for the adolescent in an urban environment (Coleman 1980).

Considering the above, we can conclude that for the adolescents of our sample, the "give and take" with others in their neighbourhood is meaningful only as long as it takes place between those connected either by blood or by selection. This is common to all the three milieux in both the real and the ideal dimensions.

Specifically, in Elefsina, a town of internal migrants and of a long tradition in syndicalism, "give and take" between compatriots and between colleagues is a valued element of adolescents' ideal neighbourhood.

As for the postindustrial town of Peristeri, the functions of neighbours and compatriots seem to have been taken up by friends and relatives as well.

Finally, belonging to the same parties or associations, or,

except for the Elefsinians, being colleagues does not seem to be of much importance to the adolescents in any of the three milieux, in the ideal dimension.

In terms of sex differences in the real dimension, males more than females emphasize traditional patterns of transacting of both relatives and friends in the neighbourhood, while in the ideal dimension, females emphasize more the modified emotionally charged structure of friends and neighbours. This could be interpreted as males' adherence to traditional patterns and as tendency of females to be, more than males, in tune with the demands of the contemporary era. This interpretation seems to make sense in other findings to be summarized further on, regarding adolescents' transacting with members of their ingroup.

The variable of local proximity of relatives has shown that those -few- adolescents who lack local relatives, emphasize more than those who have, traditional relating of neighbours and friends.

In sum, what we observe, is a gradual change of the role categories through which the adolescents perceive the ingroup functions of "neighbouring" as occurring in the three milieux; however, the structures in the adolescents' minds of the ways those transactions occur, has remained basically traditional for five out of the six role categories explored. That is, with the exception of colleagues, syndicalism being a non-traditional concept in Greece until the onset of urbanization. Those traditional patterns were emphasized by males more than females regarding the "others' derived ingroup of frequencies" in the neighbourhood; ie relatives and friends, while those that lack a relative living nearby, emphasize the traditional relating of those available to them, ie of neighbours and friends.

The structure of conceptions in the adolescents' ingroup

Regarding the cognitive structure of the seventeen role categories explored, that comprised the adolescents' tentative ingroup, the analysis was done for each milieu separately. In this type of analysis only a qualitative comparison was feasible. This analysis showed the cognitive structure in the adolescents' minds of each role category of the seventeen explored, so that a profile of each role has emerged for each milieu separately, consisting of a combination of all the fourteen transactions explored.

Two main criteria were used. First that of differentiation versus undifferentiation; that is to what extent one concept -in our case one role category- appears to be differentiated, judging from the number of factors that emerged to describe its structure. Second, the criterion of traditional versus contemporary patterns was used; to what extent the structure of each factor, and also the rank order of the factor items reflect values and roles that are either traditional, or contemporary, or the coexistence of both.

In the rural areas, most of the role categories are differentiated. Moreover the structure that has emerged reflects traditional role profiles.

In Elefsina, most of the role categories are undifferentiated, and imply confusion in that old and new elements coexist in a diffuse way; also, the adolescents' need for receiving support in difficulties is highly emphasised, presumably implying a feeling of insecurity stemming from this diffuse and undifferentiated way that the Elefsinian adolescents experience persons from those seventeen role categories as functioning for them.

In Peristeri, the structure of roles appears to be differentiated yet to a lesser degree than that in the rural area; in the profiles of the roles, contemporary elements are obvious

such as equality or friendship with authority figures, father, mother, teacher.

Let us now focus specifically on the role structures of mother, father, siblings, cousin, peer friend, grand parents and adult friend, that is the role categories which constitute our adolescents' "derived ingroup of frequencies".

The roles of those persons who perform the vital functions of the adolescent ingroup, are, in the mind of the adolescent in the rural areas, mainly traditional and differentiated with few new contemporary elements clearly incorporated. In the industrialized, transitional town of Elefsina, they are mainly undifferentiated with a diffuse coexistence of old and new elements, while in the centre of Peristeri, a postindustrialized town, more than half the roles of persons who perform ingroup functions are differentiated, and the coexistence of old and new elements is not in all the cases smooth. Perhaps this maybe because those roles exist as structures in the minds of the adolescents, but nevertheless are not yet much tried and tested by reality.

In the sections to follow, we shall discuss thoroughly the role structures of the members of our adolescents' "derived ingroup of frequencies".

It is worth considering at this point that the structures of the role categories which included the concept "friend" such as peer friend, fellow student and friend, neighbour and friend, adult friend, were found to be undifferentiated in all the three milieux. According to the Greek literature, "friend" is a role that traditionally is not trusted by ones' ingroup; transacting with somebody's friend, does not serve necessarily the interests of the whole ingroup because a friend is chosen not collectively but individually. In our era, this concept is important, since the

individual is responsible for choosing his social network members.

The qualitative trends described have been verified by another factor analysis, of the responses of the whole sample combined, where the factors that emerged were quantitatively compared through regression analysis.

First as regards the whole sample, to the question "with which role categories is each transaction associated" or "which is the structure of each of the fourteen transactions explored", only traditional structures emerged. Specifically, each transaction was associated with the extended family, with neighbours of the adolescents' residence and those "neighbours" in the school, and finally with peers, especially peer friends and cousins. We thus have from this analysis another ingroup which we have called "ingroup of structures".

The nuclear family is not conceived as a separate unit, but it is immersed in the extended family. In the only cases that the nuclear family has emerged rather weakly (last factor) as a separate unit, it is to give support to the adolescent in difficulties and to receive from him/her casual every day help.

Regarding milieu variations, there is a shrinking of the ingroup more in Peristeri and less in Elefsina. In those two milieux, much emphasis is placed on the extended family and peers, while in the rural areas it is placed on neighbours and adult ingroup members. Extended family and peers tend in the two urban areas to replace the functions the two latter units.

The structure of each transaction in terms of role categories shows more clearly that although there were differences in degree between the three milieux from most to least emphasis on traditional patterns in the Rural, Elefsina and Peristeri sample respectively, the overall framework is traditional; in the

adolescents' structures behind the transactions, and in their conceptions of the ideal state of affairs in the neighbourhood, tradition is still strong.

Tradition seems to be strong also amongst male adolescents of our sample. They were found to rely more than females on adults, be they relatives or neighbours. Females, rely more than males on their peers for almost all the transactions explored. Males are thus adult-ingroup oriented, while females are peer-oriented. Thus males seem to adhere to traditional patterns, while females tend to be in tune with the demands of our contemporary era. This element was encountered as well in the exploration of role structures of the others in the neighbourhood.

10.3. Kinship and selection in the "transformation" of the Greek ingroup

On the basis of the historical and social psychological sources referred to in Chapters One and Five, the individual's ingroup (at least with respect to the supportive, sharing and social control functions explored in this project) mainly consisted of extended family and more distant relatives, neighbours and compatriots, persons with whom one's family could exchange concern and establish interdependence. The ingroup's "raison d'être" was its members' vital contribution to the family's survival and consequently to the individual's survival and moreover, to its own survival as well as to that of the whole small community.

In the course of social change, it is now expected that the individual chooses his or her own ingroup, for the purposes of his own, mainly psychosocial, survival. It is not denied that there is a number of ingroup members whom the individual -in our case the

adolescent- in a way "inherits"; father, mother, siblings, grand parents, uncles, aunts, cousins. However, even among those persons the individual can select with whom to transact most closely, most often and for which particular transaction, Then, there is the pool of peers, neighbours and other adults whom the adolescent has even more choice. Adolescents, perhaps more than any other age-group, face the demands of the task to establish their autonomy, to trace their course in life and to realize that their psychosocial survival is not necessarily identical with their biological survival; the latter is sometimes frantically pursued by their parents, who seem to neglect the former ie the psychosocial.

It should be born in mind that the adolescents' parents themselves struggle to face the same task of accepting individual responsibility for securing their psychosocial survival through trial and error. The adults of our era have to work out this process for which the Greek tradition does not provide any model except the collective effort aiming at collective biological survival.

The adolescents nevertheless have to preceede fast, and for this vital task of defining identity and tracing a course in life, they are using as essential points of reference their transactions with their significant others, what they themselves consider as ingroup; transactions reflecting and serving such basic functions as social support, sharing and social control through moral guidance.

The question now becomes, what is the image of those persons in the adolescents' minds and how social change is reflected in this process which might be called the "transformation of the ingroup".

Kinship and selection are elements that have been there all

the time. On the one hand, the extended family has been the smallest social unit struggling for survival and defining its own and consequently the individual's ingroup. Selection on the other hand has been intrinsic in the very process of defining the Greek ingroup members (see Chapters One and Five), thus making this process flexible and open. In our results we have seen those two elements -kinship and selection- having been taken up by our adolescents in all the three milieux, in such a way so as to form a kind of "bridge", "bond" or else a kind of transformation of tradition, reflecting an adjustment to the demands of our era. In the following pages, we discuss more extensively how our findings have led us to this conclusion.

10.3.1. Kinship and selection in the neighbours' derived ingroup

In this Section we discuss the implications of adolescents' conceptions of others' transactions in the neighbourhood.

Our findings have shown that a new, rather complex dimension of locality has emerged from considering others' transactions in neighbourhood, first as perceived, and second as desired, by our adolescents. Concerning first the perceived level, the role categories seen to be frequently transacting in the neighbourhood are those which one might presume could transact without the neighbourhood itself, namely relatives and friends.

Moreover the role structures of both role categories reflect traditional patterns of relating. That is, in the adolescents' minds the small neighbourhood is "alive" through transactions of a traditional nature, mainly among those related either by kinship -the relatives, or by individual selection -the friends. On the basis of previous research we might expect a traditional local

ingroup to consist of frequent transactions among relatives, neighbours and -in the urban milieux- compatriots and less among colleagues and friends.

However, our findings indicate a transformation of the concept of the ingroup in the neighbourhood which, as it is common to the three milieux, might imply social change at a societal level, in that the collectively selected neighbours and compatriots seem to be replaced by the individually selected friends. This seems a further stage of the situation described by Doumanis when she was referring to peoples' relating in the urban neighbourhood of the Seventies. Her point is that the urban nuclear family of the Seventies transacts mainly with a few close relatives who serve it in such a way so as to maintain its seclusion from the wider social context.

We argue on the basis of our findings about adolescents' perceived transactions in the neighbourhood, that the neighbourhood as a concept seems to gain a new dimension in adolescents' minds; a process of turning from transactions among persons selected collectively or by proximity to transactions among individually selected persons.

A further stage of this local ingroup is indicated when considering the ideal local ingroup as conceived by our adolescents. In addition to relatives and friends, there are the neighbours. The important new element in this ideal dimension is that the structure does not reflect traditional patterns of transacting. The neighbour in the ideal local ingroup of others is like a friend; both roles are conceived as sharing a friendly, emotionally charged relation, indicating individual selection even among neighbours.

In sum, our adolescents, while perceiving others as not

"utilizing" the role of the "neighbour", transform even further the others' local ingroup by visualizing their ideal neighbourhood as a stage upon which others -and presumably the adolescents themselves- transact with those relatives, friends and neighbours, whom they have selected individually.

10.3.2. Kinship and selection in the adolescents' derived ingroup

In the preceding sections, we have seen our adolescents' "derived ingroup of frequencies" or "actual ingroup", as consisting of a selected variation of the traditional Greek ingroup, which is "alive" in the sense that its members are included or incorporated in the "ingroup of structures".

The former, ie the "derived ingroup of frequencies", consists of parents, siblings, cousins, peer friends and in selected transactions of grand parents and adult friends. The latter, ie the ingroup of structures, consists of the extended family, residential and school neighbours, and local and non-local peers. Thus the "actual ingroup" of our adolescents, is a variation of the traditional one. The differences in degree among the three milieux, seem to indicate the presence of social change, yet within a traditional framework.

The members of the "actual ingroup" are by definition those who most frequently transact with the adolescents, shoulder in the adolescents' minds the essential socializing functions of social support, sharing and social control through moral guidance.

Selection, although characteristic of contemporary ingroups of other cultures, in the Greek culture it is as old as the ingroup itself, in that a member should meet the criteria of concern and interdependence for all the ingroup members (see Chapter Five).

However, the "actual ingroup" as it emerges in our project, retains this element of selection but as an outcome of individual responsibility. Thus the elements of individual selection and individual commitment seem -especially through the role of the cousin, to have taken the place of the traditional collective selection and collective commitment.

In the subsections that follow, we discuss the profile of each member of our adolescents' "actual ingroup", focusing on the way it is being transformed in the process of serving the essential functions of social support, sharing and social control through moral guidance.

Parents: burdened with all the functions

As indicated by the existing Greek literature (see Chapter Five), on the one hand, our adolescents' parents are no longer supported -at least in the urban milieux- by a close local network of persons, in carrying out the complex process of socialization that the functions of social support, sharing and social control imply. On the other hand, they themselves grew up, "trained" according to the traditional model, which used to provide clear-cut guidelines, tested over the years by culture itself; when followed, those guidelines used to secure the survival of the extended family and of its collectively formulated ingroup, and through this, the individuals' survival.

The parents of our adolescents, raised in the midst of rapid social change -especially those of our two urban milieux- most of them internal migrants, are experiencing the inefficacy of this model; they are trying through trial and error to establish the process which they are socially expected to teach or provide a model for their children.

This process involves the individual in setting individual goals, formulating criteria according to his values and norms, modifying his various roles, and choosing among numerous alternatives. In sum, the social demand is that the individual undertakes individual responsibility for pursuing his psychosocial survival and growth, supported by self-selected ingroup members. This in turn, secures the individual's continuous effectiveness in pursuing his course in life and functioning in the numerous social groups one participates.

This process seems to be the dramatic demand of our era, to be carried out by individuals, couples, families, and other larger social groups. The findings from the present project, when put against the above background information, seem to make sense and in a way advance it further.

Specifically, considering our adolescents' "actual ingroup", we notice the burden on the parents as the only adults who are experienced by the adolescents as carrying out more frequently than any other ingroup member, all the functions which traditionally parents were either supported in, or shared with, a multiplicity of local relatives, neighbours, other ingroup members, and often the whole small local community. Moreover, parents are consistently conceived by our adolescents as belonging to the extended family, so they seem to "live" within the adolescents' minds as the only active members of the extended family, and so charged with performing the functions for which it has traditionally stood: blood connection, sense of continuous unbroken belongingness, power of tradition.

The still active tradition in rural areas seems to facilitate rural adolescents in that they reflect clearly differentiated parental models in their minds. However, the situation is not the

same in the other two contexts. First in the case of Elefsinians, the parental role structures seem to point at a possible difficulty for adolescents to match all the functions they ascribe to parental models, with the undifferentiated parental role structures; they thus imply a possible source of further confusion than the roles themselves imply.

In the case of Peristerians, the parental role structures seem to point at another possible difficulty for the adolescents, this time to match traditional parental roles with the egalitarian moral guiding roles that their conceptions reflect.

Siblings: the closest peers

The third active ingroup member, the sibling, is the closest peer to our adolescents. But it is only for rural adolescents that the structure of this role category provides a clear model of concern and interdependence. In the other two milieux, our adolescents manifest undifferentiated role structures. What seems to be implied is a process of modification for this role which together with the roles of parents, marks a turmoil in the relationships among the members of the nuclear family.

In search of a nuclear family

In two transactions involving support in crises and giving casual everyday help to others, our adolescents conceive of a nuclear family that is dissociated from the extended one. This trend, although weak, may indicate that those two transactions provide reassurance from the nuclear family for our adolescents. Stated differently, the concept of nuclear family emerges when it concerns the need of an adolescent to feel that there is always someone to be close in times of crises with whom the adolescent can

reciprocate by helping in everyday necessary tasks. It is a question as to whether it is reassurance which is primarily required from the nuclear family, and whether the other functions require a larger or wider social network or ingroup. The Elefsinian group is the most undifferentiated with regard to role structures and presumably with what they expect from others. Elefsinian adolescents seem to "ask" support in crises from everybody, even from those with whom they don't transact. This is an apparent contradiction; on the one hand a need to associate support in crises with one's own nuclear family, and on the other the fact that Elefsinians ask it from everybody, so presumably longing for it or feeling insecure about it. This may indicate that our adolescents distinguish the concept of nuclear family just in order to feel secure in the midst of rapid social change. This assumption however needs to be tested in a future study.

Grand parents and adult friends: the parents' relief for social control

Moral guidance, a function carried out traditionally by the parents but also by all the ingroup members and the local community, village or town, is experienced by adolescents as carried out most frequently, in addition to parents, by grand parents and adult friends. The grand parents are the closest adults of the extended family. They are a kind of "bank" of experience and knowledge, which adolescents use in case they need a guidance or an opinion from someone more experienced than their parents and -in our era at least- holding more stable convictions and norms.

The adult friend seems to do the job traditionally carried out by the local community and neighbours. In the "ingroup of cognitive structures" the adult friend is consistently included by our

adolescents in the unit of residential and school neighbours, although it is a role that is not necessarily locally confined.

This finding is consistent with the ingroup in the neighbourhood. In that case our adolescents give the role of "neighbour" to the friend. By consistently being included in the unit of neighbours, in the adolescents' minds, and yet by being the only role-category among this unit to transact often with the adolescent, the adult friend seems to have replaced the once powerful local community and the ingroup of neighbours, and not only for the function of social control. This change seems to mark the transformation of the neighbours' ingroup members into someone who by definition is selected by personal criteria.

If the adult friend has taken up the functions of the neighbour, we can argue that the community serves the function of social control through its representatives in a way that is parallel to the old generation-experience, except that the adult friend is selected by the adolescent, rather than the community. So the present ingroup does the job of the traditional one, but reduced in size and replacing the collectively chosen with individually chosen members.

Neighbour: a future local friend

In our adolescents' perceived ingroup of others' in the neighbourhood, the locality is not seen as actually functioning through frequently occurring transactions among neighbours. It is only in the ideal dimension that neighbours transact frequently as another kind of friend. On the other hand, "neighbour" -both residential and school neighbour- is associated with all the functions explored, adjacent to the extended family in order of emphasis. However, among all the role categories, both peer and

adult, that constitute our adolescents' ingroup, the only person experienced as frequently transacting with them is in fact a non-local role category, namely the adult friend.

Thus our adolescents treasure symbolically -or we could say "inactively", the element of locality by associating with it all the essential functions, yet they let the adult friend "do all the work". This may mean that the adolescent has first to "invalidate locality by ignoring it" in order to "transform" it, as he does in his conceptions of others' transactions in his ideal neighbourhood.

The findings reinforce our argument that "neighbour" as a concept remains precious, yet it is in the process of being transformed from a collectively selected dependent traditional ingroup member, to an individually selected local friend, a member of adolescents' ingroup.

Peer friends: the only meaningful peers

The concept "peer" seems to be meaningful for our adolescents when it is combined with the concept "friend". A friend not necessarily confined to the neighbourhood, but in the school or in other places where adolescents go, such as a gymnasium or school for foreign language.

So, our adolescents transact almost as frequently as with their parents only with "peer friend" and "fellow student and friend". It is only those two role categories among all the peer role categories that are included in the "ingroup of frequencies" or "actual ingroup". "Peer friend" and "fellow-student and friend", besides being the only peers included in our adolescents' "actual ingroup", constitute (usually with the role category "cousin") the third unit of the "ingroup of structures", the first two being "extended family" and "neighbours". Among these three, the unit of

peers is the only unit whose members are all included in the "actual ingroup".

This finding of convergence between the frequencies of conceptions and their structures points to the importance with which the unit of peers seems to be charged. The peer of this unit -a selected friend from the school, from the extended family and from wherever there are peers to meet- seems to symbolize for our adolescents both the experienced and the treasured egalitarian relationship.

Having removed the source of meaningful peer transactions from the traditional locality of the neighbourhood to the school and to other meeting places, our adolescents seem to have distinguished between residential and school localities and also to have established the element of mobility in their ingroup.

Also, by including "cousin" in the unit of peer friends, they seem to match the element of selection with that of kinship, a point discussed later in the sub-section to follow, devoted to "cousin".

Summing up on peer friend as an important member of adolescents' present ingroup, it is clear that although "peer friend" and "friend" in general seems to be an important concept which has taken up the role of "neighbour", its role structure is nevertheless consistently undifferentiated in the three milieux. This may be due to the fact that the concept "friend" has not been traditionally considered essential for the survival of the whole ingroup since it presupposes individual selection, a process not encouraged traditionally (see Chapter Five).

It seems that an already transformed ingroup, consisting primarily of extended family and friends, demonstrates a transition. This transition seems to be transforming neighbours,

from collectively selected ingroup members, to individually selected friends not necessarily residentially confined. For this to be attained however, it seems necessary for the role structure of "friend" both peer and adult, to become differentiated in our adolescents' minds.

Cousin: a "joker" for kinship and selection and a "pilot" for role differentiation

Our findings indicate the importance of the role category "cousin" in more than one way.

In the "actual ingroup", cousin is the only extended family member to transact with our adolescents as frequently as their parents, siblings and peer friends, in all the functions explored. Thus wider kinship is represented actively and fully in the actual ingroup by cousin.

This role category, is the only one among all that constitute the actual ingroup, that is constantly differentiated in all the three milieux and moreover qualitatively different in each. The profiles of the role of cousin seem to mark the development from the traditional rural, to the transitional urban, to the post industrial milieu.

In the rural milieu, cousin is a nurturing, guiding and supportive authority figure, and to a far lesser degree, a friend supported by the adolescent.

In Elefsina, cousin has turned into an interdependent, equal, trusted friend and to a lesser degree, a respected guide. Moreover, in Elefsina, cousin is the only differentiated role category among all those comprising the actual ingroup. It seems that Elefsinian adolescents have begun with the role category "cousin" to order their expectations and conceptions of each member of their actual

ingroup. The differentiation of cousin exceeds all the other role categories in Elefsina.

In Peristeri, cousin combines interdependent friendship with guidance. To a lesser degree a cousin shares activities with the adolescent and lastly is someone the adolescent considers and counts upon. In each milieu, the structure of the role of cousin, resembles that of each parent, especially of father, when the latter is differentiated, as in the rural areas and Peristeri.

Cousin is also the only differentiated peer role of the "actual ingroup"; so it presumably preceeds the differentiation of the essential role of friend, a role which is charged by our adolescents with high frequency of transactions, yet it is undifferentiated in all the three milieux.

In the "ingroup of structures", cousin is included in both "extended family" and "peer friends", often simultaneously for the same transaction.

The symbolism of "cousin" concept is also enriched by considering the way cousin "moves" between the unit of extended family and that of peer friends; it reflects constant flow between kinship ties and individual selection. In that sense, this role functions as a "bond" or "bridge" in the adolescents' minds, uniting two elements: the "old" and the "new", or the traditional and the contemporary, or the collectively defined ingroup and the individually defined ingroup. The concept cousin unites the "ingroup of structures" which reflects the move from collective ingroup to a selected ingroup -extended family, residential and school neighbours, peers, with the "actual ingroup" which reflects the selected ingroup -parents, siblings, cousin, and selectively grand parents and adult friends. This presumably reflects the need for both the permanence and security of root and kinship on the one

hand and the urge of individual selection on the other.

The emergence of the relationship of equality and mutual trust

The need for the permanence and security of root and kinship on the one hand and for the urge of individual selection on the other, becomes more explicit when considering the profiles of parental and cousin roles in industrial Peristeri. Those adolescents reflect the need for the relationships with their most significant others, characterized by security, trust and closeness, yet on friendly and equal grounds; in this way, moral guidance, so important at this age could stem out of mutual respect and acceptance.

Such relationships are essentially the same with those found in previous studies of young adult couples (Lioni and Katakis 1976, Kiountouzis 1985, Katakis 1984, inter alia). This type of relationship as found in our project with a younger age group, is not addressed only to the other person as a future or present spouse, but as a common denominator characterizing adolescents' transacting with persons most close to them, and first of all the parents. These are the roles most emotionally charged and thus most difficult to modify.

This type of relationship appears to be the culmination of a process requiring effort, and perhaps even struggle, to modify and eventually to transform roles rooted in long tradition. We see here the emergence of relationships characterized by equality and mutual trust. It seems that our adolescents have started this process rather wisely with the role of cousin.

"Cousin" seems to be in the optimum position between intimacy and distance. It is close enough to the adolescent to provide opportunity for frequent transaction and is presumably selected as

both a peer relative and peer friend. At the same time it is distant enough not to block the process of modification that the role of father, mother and sibling might do, because emotionally charged for the adolescent. The mutual relationship of equality, mutual respect, trust for guidance, seems one way or another, to permeate gradually most of the role categories not only of the "actual ingroup" but also of all the role categories explored in this project.

This type of relationship has been established through the role of "cousin" and of both parents and is reflected in other role profiles in Peristeri, such as uncles, neighbours, teachers.

Moreover, the role "cousin" in each milieu resembles in structure the corresponding roles of uncles, aunts, neighbours and teachers, role categories with whom our adolescents do not transact frequently.

This may indicate that role modification towards a relationship of equality, mutual respect and trust for guidance has proceeded in roles that are not emotionally charged for our adolescents. This modification may be waiting for those roles to become active in the future; perhaps to become friends.

Conversely, this process is blocked in all the role categories which contain the characteristic "friend"; a role that does not have a traditional definition, and moreover is among the most emotionally charged for an adolescent, especially the role of "peer friend".

The ingroup of reciprocity equals the actual ingroup

The emergence of relationship of equality, mutual trust and respect for guidance seems to signal a "transgenerational" give and take. This among other findings is suggested by our measurement of

reciprocity, (see section 6 and 9). Reciprocity was high between our adolescents and mainly their father, siblings, peer friends and grand parents and to a lesser extent between adolescents and their mother, cousin and adult friends.

Thus a separate measurement of what we could call as "ingroup of reciprocity" seems to correspond with the "actual ingroup".

10.4. Adolescents planning their course in life

We shall attempt to answer a question posed in Chapter One, to what extent our adolescents seem equipped for processing the overload of information and planning their course in life. The present project has aimed mainly to map Greek adolescents' present ingroup "from the inside" that is, from the way it is conceived by adolescents themselves. We have not attempted to measure directly any assets, or abilities either as such, or related to any specific task. Therefore we can only indirectly examine our adolescents' psychosocial resources for processing information and planning their course in life.

The importance of role differentiation in each milieu

We have stressed the importance of role differentiation for adolescents' planning their course in life. We have argued that the more differentiated a structure of a role the more an adolescent is assumed to be clear as to what to expect from his relationship with the persons assigned with the specific role and further the more ready he/she is to "play" this role himself in the years to come.

Using the criterion of role differentiation, stemming from a qualitative factor analysis in each milieu separately, different profiles for each role in each milieu have emerged (see Tables

9.111 to 9.114 for a sum). The synthesis of those profiles in each milieu points at a separate profile of the Rural the Elefsinian and the Peristerian adolescent.

From each profile we can infer adolescents' present course in life as a process of modifying or even formulating, structures of roles important to them, through the way they experience transactions with those who constitute their present ingroup.

For the rural adolescents, this process seems to be through the utilization of their traditional collective heritage, within a milieu, comparatively low in complexity, facilitating the gradual incorporation of new elements. The rural neighbourhood is perceived as still having active transactions among its inhabitants. This could be considered as providing the stage upon which the adolescent can mingle old and new elements (patterns of relating, values, roles), by modeling this active "give and take" but also by testing them himself.

For the Elefsinians, this process of self definition in transaction with the present ingroup seems to have to be attained amidst confusion and ambiguity within the complexity of the "big village" that Elefsina's inhabitants considered it to be. On the one hand there is the constant flow of internal migrants which makes this town bigger and in a sense "more urban". Yet on the other hand this prolongs its transitory nature and moreover "freshens up" traditional values that are often dysfunctional for an urban milieu; an example is the adolescent considering the opinion of an adult neighbour who may be ignorant of his needs.

However, counterbalancing those somewhat negative elements are the neighbourhood's active transactions and supportive system. The Elefsinian neighbourhood was both "objectively" (Pilot Three) and subjectively -in the adolescents' minds- found to be active.

Besides the transactions between relatives, friends and neighbours, in Elefsina the concepts of compatriot and colleague are important and valued by the Elefsinian adolescents at a local level that can be supportive for the individual.

Lastly the Peristerians might have to utilize challenging but possibly untried models, parental or other, within a complex urban environment; the small neighbourhood is conceived by the Peristerian adolescents as active only as regards transactions of relatives and friends. It seems that its role has reversed in that in this milieu, the small neighbourhood acquires its functionality through persons that would be important to the individual and his family in any locality. Thus rather than being a stage, it has become the local frame of reference facilitating the individual's self defining process and his present ingroup in a way that could still be characterized as "private".

So our adolescents, differently in each milieu, have established a new pattern of egalitarian relationships based on mutual trust and respect, and at times guidance.

The importance of ingroup as a supportive system

This project has drawn from the Anglophone and Greek literature in discussing the importance of social network, local community, neighbourhood, ingroup, as essential supportive and socializing systems. This ingroup combines the roots of kinship and the individual selection required in our present era; it is enriched by role categories in addition to nuclear family members and peer friends. We have distinguished a process in which roles take up, replace or exchange with other roles; for example "adult friend" takes up the role of "neighbour", "peer friend" replaces all peers, "cousin" precedes other roles in differentiation and

functions both as a relative and as a friend.

Two more indications seem to point to a strong ingroup that connects with tradition yet serves present needs.

First is the element of local proximity of relatives. Almost all adolescents have at least one relative within the same town or village; those who have not, have replaced his/her functions with neighbours and friends.

The second indication is the large proportion of the sample who go for summer vacations to either their place of origin (Elefsinians 55%, Peristerians 67%, Rurals 27%) or spend them with relatives in a summer house (Elefsinians 25%, Peristerians 32%, rurals 70%) thus keeping intact their connections with their "roots".

These seem to point to an ingroup which might be labeled as "an adolescents' ingroup of kinship and selection". This ingroup seems to have the twofold strength of tradition and individual selection.

A number of elements may hinder the individual's life planning. Greeks lack tradition, and thus training through modeling, first in individual selection, second in egalitarian relationships between parents and children, third in intimate relationships between spouses, fourth for parent's shouldering the numerous socialization functions that were once the task of the small local community. All these elements are intensified by the rapid social change of especially the last three decades. This is charged with confusion and ineffectiveness in individual information processing, and with conflicts between deeply rooted patterns of thought, feeling and action on the one hand and new patterns, not yet established on the other. However it seems these difficulties are being faced effectively by our adolescents.

Summing up

In the present study, we have found out that the ingroup is still there, yet shrunk to fit and serve the demands that the adolescent more than any other group faces; to decide for one's self, to commit one's self, to take the responsibility for decisions, yet supported, respected and guided on the one hand by those "given" to him -parents, siblings, grand parents, and on the other by those selected by him -peer and adult friends but also cousins. So despite confusion caused by rapid social change it seems that the two elements "kinship" and "selection" are there, positively transformed to serve the individuals' life planning.

10.5. An enriched Gesellschaft or a contemporary Greek Gemeinschaft?

We are tempted to raise a question which although difficult, leads to a hypothesis that sounds meaningful in the context of the present project. This question is whether the ingroup that this study has demonstrated amongst fifteen years old Greek adolescents, reflects a transition to a Gesellschaft ingroup or a contemporary Gemeinschaft that is characteristic of Greece (and possibly other similar cultures).

Those two concepts introduced by Tonnies have often been confusing in the literature. Underlying this question is another one: are Gemeinschaft and Gesellschaft two points in an evolution of a culture, or they are two parallel traditions?

Stated differently, is Tonnies suggesting that Gemeinschaft is more "primitive" than Gesellschaft? A number of American social scientists most probably would say he would be. Anglophone literature often implies that Gemeinschaft equals traditional and

Gesellschaft equals the post industrial community, in which Gemeinschaft becomes submerged into family life or in the immediate social contact but the "real", or public world, is about Gesellschaft.

If Tonnies is suggesting that Gemeinschaft is more primitive than Gesellschaft then the present ingroup of our adolescents may reflect a transition towards Gesellschaft. If on the other hand he suggests that they are two parallel traditions, then we can state that our ingroup reflects the Greek contemporary urban Gemeinschaft. In this project we are tending to support the second alternative, on the basis of the similarity of Tonnies' types of Gemeinschaft to the Greek traditional ingroup when those types are conceptually unified.

In Chapter Three we mentioned that the seeds of social network can be found in two of the three distinctions of Tonnies' concept of Gemeinschaft namely Gemeinschaft of blood and mind. We consider that the meaning of the Greek ingroup can be found in all the three types, in Gemeinschaft of "blood", "mind" and locality. Indeed, we think that the Greek ingroup seems to transform those three types into a kind of "Gemeinschaft of culture". What can be claimed as particularly Greek however, is not particularly this synthesis, nor its supportive functions, but the criterion of membership. The ingroup's members are screened according to whether one can rely on them for mutual concern and interdependence. The three sources of Tonnies' Gemeinschaft types are all used, i.e. locality, (neighbours, compatriots) "blood" (kins) and "mind" (acquaintances, friends), yet always selectively. So the ingroup is not limited to a stable, unchanging set of persons. The criterion for being and remaining an ingroup member presupposes continuous verification. What holds for the Greek traditional ingroup, holds as well for the

present Greek ingroup of our adolescents. Their "actual ingroup" consists of parents, siblings, cousins, grand parents, peer friends and adult friends. The consistency of the present ingroup, the structure of its role profiles and the fact it is mostly individually selected makes it difficult to distinguish it clearly as a *Gemeinschaft* or as a *Gesellschaft*. Nevertheless we would characterize the present Greek ingroup of our adolescents, as "a contemporary Greek *Gemeinschaft* of culture". This issue however needs further exploration.

10.6. Concluding on the findings

Our findings seem to indicate that the Greek adolescents of our sample formulated a present ingroup, or at least are in the process of transforming, the collectively selected Greek ingroup which had the purpose of collective biological survival, to an individually selected Greek ingroup with the purpose of individual (and eventually dyadic and familial) psychosocial survival.

The functions of the ingroup are the same and the criteria of concern and interdependence in selecting its members seem to have remained the same. Our findings indicate that what also remains the same, is the infrastructure upon which this transformation is taking place, in that our adolescents' structures of conceptions largely reflect Greek traditional norms.

The family's structure is that of the extended family; their parents and siblings are included in the unit of the extended family especially among the rural sample, and to a lesser degree among Elefsinians and Peristerians, with predicted variations in the different milieux.

In this traditional family, the adolescents not only seem to

welcome frequent transactions with their parents, but moreover charge them with and presumably expect from them egalitarian and often untried types of relating that are not part of the Greek tradition.

Transacting with siblings is equally intense and reflects traditional concern and interdependence. Apart from their parents and siblings which seem to form the nucleus not only of the nuclear family but of the ingroup, our adolescents choose the moral guidance transactions, or the wisdom of experience and tradition, from their grand parents. Most significantly cousin emerges as the role which marks this move from collective to individual selection. Although officially a member of the extended family, in the adolescents' structure of conceptions, the cousin moves -depending on the specific transaction, between the extended family and peer friends. This role seems like a bridge, uniting past with present, collective with individual selection, kinship with friendship. Last but not least, this role is differentiated in all the three milieux, and moreover is among the very few differentiated roles in Elefsina. It precedes the differentiation of other roles and certainly the roles of friends in all the three milieux.

By conceiving the cousin as included both or either in the unit of extended family and in the unit of peer friends, our adolescents signal that they are in tune with the present yet keep strongly the bonds with tradition, by including a member of the extended family in the unit of peer friends.

The same pattern seems to be indicated regarding neighbours. The traditional ingroup used to include collectively selected neighbours. The adolescents' present ingroup clearly includes an adult friend not necessarily a local role, in the unit of neighbours, who are by definition locally confined. Interestingly,

this non-local adult friend is the only one included in the unit of neighbours, with whom they transact often. Thus while apparently having nothing to do with any neighbour, our adolescents have replaced the neighbours' functioning with that of the adult friend. Moreover, by including the adult friend in the unit of the neighbours, they may indicate that in the future an ideal neighbour would transact with them as their adult friend does at present.

This assumption is reinforced by adolescents' conceptions of neighbourhood transactions. In their ideal neighbourhood, our adolescents expect that neighbours and local friends are the most emotionally charged roles.

Our adolescents experience themselves transacting with similar frequency in all the three milieux, as regards the essential functions of social support, sharing and social control through moral guidance; yet how they transact is different in the three milieux.

It seems that there is a transformation in the structure of roles merging towards role structure which reflects an egalitarian relationship characterized by mutual trust and respect. Our adolescents seem to have transmuted the collectively selected traditional ingroup, implying a *Gemeinschaft* community of the past, to an individually selected but still traditional ingroup, implying a kind of contemporary *Gemeinschaft* of culture.

10.7. Measures and analysis: contributions and shortcomings

The measures we have constructed, could be used with modifications to measure conceptions of community transactions in other cultures as well. We argue this because their operationalization has been based on concepts which are at the same time relevant to

the Anglophone literature and to Greek literature and culture.

First regarding the measure TR, on others' transactions in the neighbourhood, one issue concerns the six role categories into which the inhabitants of the adolescents' neighbourhood were grouped, namely neighbours, relatives, friends, compatriots and "common-affiliators". The first three role categories produced results which were meaningful in the way already discussed. However the last three role categories did not prove easy to interpret. In particular frequencies revealed a high rate of "never" ("as far as I know") responses, especially for the "common affiliators" and colleagues.

This most probably indicates that it is not possible for the adolescents to know who among their neighbours are colleagues of each other, or who are members in the same association. It seems that the exploration of transacting amongst the three role categories under discussion should be done differently, for example at the level of the parents of adolescents and their colleagues, compatriots, etc. A technical detail in this measure concerns the column "rarely" which should be replaced with "sometimes" since in this way the assumed range would be more balanced.

Another issue on the same measure (TR), concerns factor analysis. The factors which emerged accounted for a rather low proportion of the variance (see Tables 9.6 to 9.11 and 9.18 to 9.23). It seems that the number of the transactions (eight), does not permit us to obtain rigorous results. Presumably, more items should be added if the same analysis is to be repeated in a future elaboration of this project. Alternatively, another kind of analysis might have been appropriate for this measure. We shall refer to an alternative analysis, later in this section.

As regards the measure on adolescents' conceptions of their

transactions with their own ingroup members, one issue concerns the phrasing of the transactions which created some difficulties, for example in the items "having common interests" and "person of integrity". The adolescents would often ask "what do you mean by that?" while filling in the questionnaire. The Greek words of "interests" and "integrity" are very broad and general respectively, thus provoking possibly ambiguous responses.

The first item, "having common interests", we have realized might have a different connotation in different role categories, for example siblings and grand parents. It also seems to mean different things in different milieux. For instance, in the rural milieu, it may mean having common concerns, such as survival, but within a contemporary value system this expression may mean common ideas, common world views, common likings. Those two items should be replaced in the future by others with more concrete meanings.

Another comment on the transactions concerns their nature, the criterion being "action" or "trait". In the course of the analysis it was realized that the transactions could be grouped into action-oriented and trait-oriented. In a future version of this project, it might be worth introducing this distinction and see how it varies in different milieux.

A general critical consideration of the concepts and the measures used is that overall we have seen a validation of both the concepts and the measures used in this project. The measures have been found to discriminate in the direction we thought they would, and the way the concepts were operationalized made the measures meaningful in the first place. We have also seen that certain modifications would make the measures more effective.

An alternative method of analysis

The factor analyses conducted for the combined sample for both the questionnaires, ie for TR -real and ideal separately and for PS, yielded lower rates of percent variance, accounted for 30%-40% and 20%-30% respectively, from those factor analyses conducted for PS separately for the sample of each of the three milieux; the latter yielded rates of percent variance, accounted for a range from 40% to 60%.

It seems that this factor analysis reflects quite a high consensus amongst the members of each milieu or community, indicating that the same community generates common role structures for its members. It also indicates -as we have seen from examining qualitatively the structure of the factors, that the three communities differ qualitatively in the role structures that the samples of each community or milieu have produced.

As already mentioned, factor analysis was chosen as the most appropriate method. Previous researches exploring norms, role perceptions and attitudes in the Greek context have chosen this analysis with considerable success (Triandis, Vassiliou and Nassiakou 1968, Dragonas 1983, 1987, Triandis, 1988). In the course of the analysis it was realized that an alternative method of analysis might be more effective. Considering the number of variables, levels and dimensions explored, it became clear that the new method of Multidimensional Scaling would be more effective in many respects.

My acquaintance with this method has been mainly through D.Canter's references, and it makes sense in retrospect in relation to this project in that it would have been an advantage in certain ways. For example it might have yielded more subtle and at the same time more conclusive results than the present measure.

Though this method might have been useful, it was not feasible to choose since there was not -and still there is not- any access to it in Greece, and it was not possible to do the analysis abroad. However, I do believe that in any further future continuation of or elaboration on this project, the method of Multidimensional Scaling should be followed.

Another potential approach is the "facet approach"; drawing mainly from the insights generated from the research literature (Canter 1982, 1983a, 1983b, Canter and Rees, 1982), this approach seems to offer interesting opportunities, for example using the questionnaires to explore other cultures, or exploring responses simultaneously in terms of persons independently of their milieu, and responses in terms of the milieu-levels (ie neighbourhood, quarter, social network) which a respondent is perceiving. Further it can deal with "making hypotheses consistent across cultures and settings" (Canter 1983a, 660) or considering each person individually, as the core center of the pattern of his/her own responses, not only as a contributor to the formulation of factors, means and various significances.

The concepts explored in the present project, could in Facet Theory terms, be characterized as conceptions of transactions within places, with emphasis on the social components of places, and in our case of milieux different in social change.

In a future exploration based on the present research project I would seek a method of analysis which would give the opportunity to back up more statistically rigorously the various insights, patterns and implications which this present study has provided, and which the methods of analysis adopted have not been able to verify to the extent I expected.

10.8. The issues raised in this project

Three types of issues have been raised in this project. The first type of issues, actually the main issue on focus has concerned our interest in examining the unexplored area of Greek adolescents' conceptions of small community -ingroup and neighbourhood- transactions in three milieux which differ on the dimension of social change.

The second type of issue concerned the specific conceptual clarifications and operationalizations of the main concepts.

Finally the third type of issue has concerned the actual exploration of those concepts that were conceptually clarified in order to understand the first main issue.

The main issue

As pointed out in Chapters One and Six, and based on Figure 6.1, the Systemic Approach has made it feasible to study the levels of individual, the family, the ingroup, the culture, the interrelatedness between various psychosocial characteristics, behaviours and phenomena at those levels (See figure 6.1). What had primarily been studied so far had been social change and its manifestations at all those levels.

Greek literature has shown that social change at the societal level (Level E) and at the big local community level (Level D), is manifested at the levels of the small community, such as neighbourhood or ingroup (Level C), of the small group, such as family, relatives (Level B), and of the individual (Level A), in Figure 6.1. Historical, anthropological and sociological studies have explored social change manifestations at all these levels, and especially social psychosocial studies have focused mainly at the

levels of the culture, the family and the individual, focusing primarily on psychosocial characteristics such as behaviour, child-rearing practices, self-concepts.

The unexplored area that has been our focus in this project concerns what is in the individuals' -our case the adolescents'-minds as regards how their small communities or big groups (Level C), ie their ingroup and neighbourhood, function for them.

Until this project, changes in the individuals' conceptions of how the family, the ingroup, the neighbourhood function for them, were considered as a kind of "link" between two kinds of changes. The first kind of changes concerns changes in the functions and needs of the society, the town, the village, the neighbourhood, the ingroup. The second kind concerns changes in the people's psychosocial characteristics, as social change manifestations.

Besides being considered as a kind of "link" between societal and psychosocial changes, changes in the individuals' conceptions of how the family, the ingroup, the neighbourhood function for them were assumed theoretically rather than measured. To measure these conceptions in adolescent's own minds, and whether there are changes in those conceptions in response to social change, we developed a model (see Figure 6.2) which led to the operationalization of our main concepts.

The issue on conceptual clarifications and operationalizations

This second type of issue has all been dealt with in Chapter Six (6.1, 6.2 and especially 6.3). In sum those issues concern the conceptual integration of the concepts "Greek neighbourhood" and "Greek ingroup" within their contemporary equivalent concepts in the Anglophone literature, that is "small local community" and

"social network" respectively.

Prior to this project, it was mainly the nature, purpose and general functions of the local community and the ingroup that were explored. The ingroup was defined by the Vassiliou school in terms of its main functions which were the major criteria for membership, namely concern and interdependence. What had been missing was the social psychological perspective of the Greek ingroup in an operationalized form.

Therefore in this project we operationalized the two concepts, "neighbourhood" and "ingroup", by using as our basic infrastructure the anthropological, sociological and social psychological meaning, first of the Greek traditional small local community, and second of the Greek traditional ingroup, as they had been examined in the existing literature.

The conceptual clarification and operationalization of the two main concepts in terms of functions, transactions and the ingroup members associated with them, was further facilitated by Anglophone literature on community and social network, and by numerous pilots.

Specifically, what has emerged has been firstly an operationalization of Greek neighbourhood in terms of transactions occurring among its inhabitants, who in turn have been operationalized in terms of role categories. Second, there has emerged an operationalization of the "tentative" ingroup of Greek adolescents in terms of role categories as well as in terms of transactions reflecting essential functions.

The actual measurement of the main issue

The third type of issue has concerned specific measurements according to the model and the specific operationalizations stemming from it. We have measured Greek adolescents' conceptions of

community transactions in the ingroup and the neighbourhood, in terms of transactions manifesting essential functions. We have studied how adolescents conceive of their ingroup and of their neighbourhood, in terms of the transactions which serve essential functions associated with those two concepts; social support, sharing and social control through moral guidance. Overall we have followed the path of the "Vassiliou school of thought" by developing measures that have to an extent at least captured patterns and processes.

Our innovation however, has been twofold. First we have operationalized the concepts "Greek ingroup" and "neighbourhood" in terms of functions and transactions manifesting them, and in terms of ingroup members in role categories in such a way as to measure Greek adolescents' conceptions of the functioning of those two concepts, quantitatively.

Our second innovation consists of having placed the whole process of conceptual clarification and operationalization within the perspective of the relevant Anglophone literature on small local community and on social network, thus establishing at least to an extent the equivalence between small local community with Greek neighbourhood on the one hand and social network with Greek ingroup on the other. Yet our focus has been within the scientific tradition of the Vassiliou "school of thought" and we have been working within a particular definition of community and of ingroup, based on the Greek tradition, history and social psychological literature.

10.9. Conceptual comments and implications

Concerning comments in our measurement of adolescents' conceptions of ingroup and neighbourhood transactions, we have attempted four explorations.

The first two, have been the mapping of those conceptions based on the actually conceived frequency of occurrence of each transaction with each role category, and the exploration of variations of those frequencies in the three different milieux. Those two explorations had to do with our initial foci; that is we have taken the directly measured conceived frequencies, and have looked at conceptions illustrated by those frequencies.

The second two explorations have concerned the structure of conceptions. They have been drawn through a structural analysis of the frequency of conceptions.

First we mapped the structures of each transaction and of each role category separately; second we explored variations among the three milieux.

Note that for the structure of transactions our exploration of variations has been done quantitatively, while for the structure of roles, it has been qualitative.

Our findings were confined to the same social class; in the cities, the working class consists of a few natives and a majority of internal migrants most of whom, one or two generations ago, were peasants in their native rural villages, though some were workers in their native cities. In essence, our findings concern the same social class in three stages of industrialization, measured by our three milieux.

In the following subsection we have as our main reference our adolescents' conceptions of their own transacting with their

ingroup and less their conceptions of others transacting in the neighbourhood, for three reasons; first because the former concern our adolescents directly, second because they have been our main focus and last but not least because the validity of the ingroup results has been found to be stronger than the validity of the results concerning the neighbourhood.

Conceptual implications of the commonalities

As already discussed earlier in this Chapter, one rather perplexing finding has been the absence of significant variations in the conceived frequencies among the three milieux, while there are both quantitative and qualitative differences among the three milieux in the case of the structure of conceptions. In the minds of our adolescents, irrespective of milieu, the frequency with which they perceive their transacting with others, is similar.

Out of this similarity has emerged the ingroup of frequencies common to the three milieux. This may mean commonalities that can be attributed to Greek society as a whole. Our derived ingroup of frequencies can thus be associated with the whole of our sample, and consequently with any Greek adolescents' ingroup of the working and rural classes.

The finding of the same frequencies among the three milieux and our generalization that this most probably represents working class Greek adolescents, seems to strengthen our argument of a contemporary Greek Gemeinschaft of culture.

Conceptual implications of the differences

Although in all the three milieux adolescents came up with the same conceived frequency of transactions and thus with the same consistency of their ingroup, nevertheless the structures of those

ingroup members, and the structures of the transactions, were found to vary, so manifesting social change.

Specifically the quantitative variations among milieux show the gradual transformation of the ingroup towards a process of individual selection with a greater role variety in the two urban milieux than merely nuclear family and peers. These qualitatively different role structures among the three milieux as well as the quantitative variations of the structure of transactions correspond to differences and variations between rural and urban milieux that have been found in other relevant Greek literature. Moreover the "behaviour" of certain role categories within the structure of each transaction points to possible processes in the adolescents' minds (their "subjective reality") such as individual selection, hierarchy, perspective for further differentiation. Also, the "behaviour" of certain transactions in the structure of each role category has indicated prevailing needs for support and guidance. Then the qualitative comparison of the role structures within the same milieu -especially in Peristeri- has shown a homogeneity of roles and their convergence into an egalitarian relationship of mutual trust.

The qualitative comparison of the role structures within the same milieu has also shown which roles precede others in differentiation and which roles replace the work of other traditional roles.

Finally the qualitative comparison of the different structures of the same role category among milieux has reflected to a great extent Katakis' Three Ecotheories model. This comparison has shown which roles are similar among the three milieux, indicating either absence of differentiation -in all the three milieux- as in the case of the "friend" roles, or roles which enhance the

differentiation of others, such as "cousin".

The above points show explicitly that the way we have operationalized social change has been proved effective into distinguishing the above mentioned type of structural variations among the three milieux.

Summing up

So what has been found to be subjected to social change as it is defined in this project, is not the frequency with which transactions reflecting the functions of social support, sharing and social control are conceived by our adolescents as occurring with their ingroup members; it is how those transactions are structured and how the roles are structured in their minds.

According to Katakis' (1990b) Self Referential Conceptual Model (see Figure 1.1) behaviours and roles are already in the process of being transformed as a social change manifestation. Our findings have indicated this in the structures of our corresponding concepts, ie transactions and role categories. This reflects the coexistence of traditional and contemporary elements which has been reported in the relevant literature (Zatz 1983, Katakis 1984, Kountouzis 1985).

10.10. What next?

Beyond the present project

In any future continuation of the present research, further questions could be explored, about whether the picture of our adolescents' conceptions of their present ingroup and their neighbourhood:

- (a) is specific to adolescents as a life stage or concerns

Greeks in general during a particular era, the last three decades of rapid social change?

(b) is specific to the specific social classes sampled in this project, or characterizes Greek adolescents of the upper and low social classes as well?

(c) is specific to Greeks or characterizes other similar cultures?

(d) is specific to the present era, or it has been like that for a long time, and is going to last for a number of decades to come; stated differently, this picture of our adolescents' conceptions marks a transition in each milieu, or a stage established and purported to last?

Apart from exploring these questions at the level of the individual, the ingroup and the neighbourhood, another direction that a future elaboration might take, could be the exploration of peoples' conceptions of the functions of their "macroneighbourhood" or "quarter" of residence. In this project, we have already clarified conceptually and operationalized the functions of quarter as a local system of mainly but not exclusively social resources. Even a measure has been constructed (which was not reported) to measure conceptions of quarter in the attempt to distinguish between the functions of neighbourhood and those of quarter.

Future research could explore adolescent' conceptions of how social resources function for them; in this way we would enrich our knowledge of how community functions in the adolescents' minds, this time at the level of the wider neighbourhood, quarter or macroneighbourhood.

Prospects of the Vassiliou School

Writing the last paragraphs of this project and thinking about any future directions that the Vassiliou school of thought might take as regards conceptual advancement and research, we cannot help being at first, retrospective. There seem to be systemic parallels between Greek culture as studied from a Social Psychological perspective, the evolution of Vassiliou School and the present project. First as regards the Greek culture, it has become obvious both through the background literature and through our findings that it is under constant evolution, characterized by the interplay of many elements such as historical, social, anthropological, economical, psychological.

The present project has developed out of the interplay of personal ingroup and community experiences, traced from my early childhood, to my present adulthood on the one hand, with experiences from academic and applied activities within a mainly Greek social scientific community heavily influenced by the Vassiliou school.

Although it has been beyond the aims of this thesis, our findings have generated intriguing insights, if not for application, at least for consideration in areas such as training, prevention or intervention. In addition to theoretical questions that arise when a project is almost finished, like those handled in the previous section, applied insights are generated which stimulate further theoretical questions. This process can be observed in the evolution of the Vassiliou School of Thought.

Since the first years of the Vassiliou school the conceptual advances which have led to the formulation of a "Greek Social Psychology" have been developed out of the interplay of two processes; on the one hand research largely in the community, and

on the other, application of a training, preventive and psychotherapeutic nature. Those two processes have taken an interchangeable course in that the one has been based on the other in a two-way process, thus the one acting both as an input and as a feedback for the other. In such a way Katakis has developed her recent conceptual advances presented in Chapters One and Six, which mark to a great extent the present position of the Vassiliou School. In pointing to any possible directions that this School might take, a possible direction of research could be to explore changes at those levels as they exist in the peoples' minds in Greece and in other similar cultures. This kind of exploration we conceive as investigating to what extent our suggestion of our derived adolescents' present ingroup as being a Greek contemporary urban Gemeinschaft, would be verified if tested first in Greece and then in other countries.

In this way social scientists might be able to explore which trend, among the two prevailing, weighs more in Greece and in similar countries. Is it the first trend that prevails in peoples' conceptions or subjective realities, and the individual is tormented in a Procrustian way between an alienation of contemporary individualism and an outfashioned traditional collectivism? Or is it the second trend that prevails, and the individual, in transaction with the ingroup is being provided by culture but also within one's mind with a kind of transcended supportive system? And if the second trend prevails to what extent this supportive system facilitates the individual into opening up new realms of higher levels of evolution and differentiation through transacting within the individuals' various communities?

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Appendix One

1: Reports on Pilots

Pilot one: The positive role of the community for children
from broken homes (Summary of Lioni M. 1978)

Date: Spring 1978.

Purpose: To explore the children's conception of themselves, and of certain main concepts important or at least relevant to them such as family, school, friends, etc.

Rationale behind: To formulate an enriched course of action in the community-center the children attend, based on their level of functioning and potential as depicted in the project's findings.

Hypotheses: It was expected that if we consider the family as the main socializing agent, responses of such children would be more diffused, more negative, more unrealistic than those of children from normal families. It was also expected that there would be some differences between old and new attendants of the center.

Sample: Thirty-four boys and girls (14 from each sex), 6 to 12 years old, randomly selected among the 120 coming to the center, located in Elefsina, for children from pathogenic families of the town. One third of them, new attendants.

Tools: One drawing ("myself doing something"), and nine sentence - completions ("my family...", "my friends...", "my school...", "our town...", "I want...", "the Loving-nest (centre)...", "the summer-camp...", "to decorate the center I would...", "if in a dream one asked me 'who are you', I would say...").

Analysis: Responses were categorized and percentages were computed for each category.

Results: Overall, responses were positive, clear, realistic and "functional".

The children's conception of the three basic concepts "family", "school" and "town" is predominantly positive, as it also is for the concepts concerning the preventive program of the center, and show that to an extent, are conscious of its functions and benefits. In their drawings, they see themselves either doing things of their age or being in situations they can attain. They "want" things realistic to desire in the frame of their reality and environment, identify their "friends", exchange positive emotions with them, give practical information on themselves, and are self-confident enough to trust others or investigate about them.

Compared with similar studies with "normal" children in suburban Athens, results were far more positive and functional. There were no differences found between old and new attendants.

Implications: Family does not seem to be the only socializing agent in certain milieux like the town Elefsina, where there seems to be a kind of community-life still close to the traditional patterns.

Hypotheses to be explored:

(a) the role of the community in its traditional levels, ie that of the neighbourhood the village or the quarter and perhaps the town, may prove to be major for the socialization of its members, thus complementing the role of the family as regards mainly the psychosocial development of the individual and especially the child and the adolescent.

(b) if this is the case, then we can expect differences in the psychological functioning of the individuals having grown up in a functioning community of the above mentioned levels and those who have grown up in humanly alienated environments, for ex. modern cities.

Pilot Four: Group-discussions with children, on their neighbourhood, on the human relations, and on how they like their neighbourhood to be

Date: July, 1982

Purpose: To explore the perceptions of the concept "neighbourhood", of some school-children of the town Elefsina, and mainly to see which aspects the children would "choose" spontaneously, to describe and imagine their neighbourhood, ie their most immediate community after their family and relatives.

Rationale behind: To gain insights as to where the school-children put the emphasis when they think of their immediate social environment so as to use their responses to enrich the construction of the community-measure, with more dimensions and items.

Sample: Two groups of boys and two groups of girls, seven children in each, 8 to 12 years old were asked to do a discussion with their group-leaders, for about half of an hour. This was during the 20 days the children spent in a summer-camp. The group-leaders were instructed to take notes, then write a brief report, and submit both. It should be noted that these group-leaders are trained in group-processes, during seminars conducted by the author, before the summer-camp period.

Theme of the group-discussion: "How my neighbourhood is, how the human relations are, and how I would like my neighbourhood to be".

Summing up on the children's comments and reactions:

The children's descriptions and comments, can be roughly put under four big categories: a) their playing and the space available or wished, b) the physical environment, actual and ideal, c) the human give and take real and ideal, and d) the spacial arrangement of the houses, refering also to the architectural planning of their neighbourhood, in a perhaps primitive, but concrete way.

They all elaborated on how, and where they play, ie in the play grounds when available, any unbuilt piece of land, a street with no traffic; all the children of the neighbourhood together, when it is not school time, friendly with their friends, and occasionally quarreling over playing "issues". They would prefer more space, spaciousness, more play grounds with swings for the smaller children, and parks. They also would like to have better relations with their friends, ie without quarrels, lying or small stealings and swearings, so as to be like "siblings".

They describe the physical environment positively when refering to the pots with flowers in their court or balcony, or the weak trees in the pavements. Yet, they are conscious of the problems of pollution in their town since they make comments such as: "our throats ache and our houses become dark, due to the smoke from a factory nearby", or "the sea is so dirty, we cannot swim and the fish are dead, because the factories and the ships throw 'dirty things' into the sea", or "there is so much noise from the nearby factory". For their ideal neighbourhood they long for "clear air", for many trees and parks so that their neighbourhood would be "like a village", and for many gardens with flowers.

The transactions among the adults are described vividly and mostly positively. They help each other, visit and love each other, lend sugar or drink coffee together, in cases they celebrate together. Yet the children perceive the negative aspects as well which are mainly the gossiping and the quarreling among the adults of the neighbourhood, and those aspects they wish they did not exist in their ideal neighbourhood.

As for the houses, they all prefer them to be one-storey with garden, so that people are close enough and can transact, but also the children can have the space and village-like physical beauty

they like. They dislike the great number of cars, yet they want their streets to be repaired.

Implications: The most important element that comes out of this pilot, is that there is not really a new dimension coming out of the children's comments, not even a number of items, completely new, so as to supplement the community-measure. If we look at the items extracted from the responses of the 27 adults and late adolescents on the neighbourhood-life in the quarters of Elefsina, (Pilot Three) we observe identical comments to the ones made by the small children of the sample in this pilot.

The difference if any, seems to lie in the emphasis of the children on the beautification of the physical environment with "natural" means such as flowers and trees, and to the positive functions and the importance of the positive relations among everybody, both children and adults.

Pilot Six: The source of the best friend of 27 fourteen year-olds

Date: Spring 1983

Purpose: To elicit the groups of peers of the adolescents. This has been as a part of the process of the construction of the questionnaire aiming at measuring the adolescents' experience of their relating within their social network.

Sample: Twelve boys and fifteen girls, high-school students of the municipality of Koridalos, a community similar to Elefsina in the educational level and the occupation of its inhabitants.

Tools: The students were asked to write in a piece of paper their answers, just after one question was dictated to them asking "where does your best friend come from? your relatives, your school, your neighbourhood, an association or what else?"

Results: The responses were tabulated in percentages (Table 1). The school seems to come first as the main source (35%) but not so much for the boys (25%) as for girls (47%). The boys have the neighbourhood as a main source 33%, and the girls have it less, 20%. The relatives come third, and then comes the place of origin where the adolescents spend their summer vacations.

Table 1: The source of the best friend for 24 adolescents

Social groups	Boys		Girls		Total	
	n	%	n	%	n	%
school	3	25	7	47	10	35
neighbourhood	4	33	4	20	8	27
relatives	2	17	2	13	4	15
correspondence	-	-	1	7	1	3
place of origin	1	8	1	7	1	8
have no good friend	1	8	1	7	1	8
from both school and neighbourhood	1	8	-	-	1	4
Total n: 27	12	100%	15	100%		

Pilot 6a: The definition of the concepts "neighbourhood" and "quarter" - the preferred place to live

Purpose: To explore the 15 year-olds' conception of the two key concepts and to have some hints as to their preferred place to live.

Rationale behind: To explore the dimensions (ie space, relations, etc.) the adolescents take into account when defining neighbourhood and quarter. More specifically: a) to be helped to decide on which concept to focus in order to explore the relations of the people in the adolescent's physical and spatial environment, b) to explore to what extent their definitions would be similar to the ones I planned to use in the measures, based primarily on other studies, theory, and Greek reality.

Hypotheses: It was expected that as regards neighbourhood they would focus more on the relations and as regards the quarter, more on the spatial characteristics. For the place to live, it was expected that they would prefer mostly the village as they might have idealised the opposite to theirs environment.

Sample: Twenty four boys and girls (13 boys and 11 girls), 15 year old adolescents, from the third grade of the high-school in Liossia, the same school of Pilots 7 and 9.

Tools: Three questions were dictated to them, and they were allowed 7 to 10 minutes to write their answers: "how would you define the concepts 'neighbourhood' and 'quarter' in one sentence", "write in which place you would prefer to live, a big town, a small town or a village", "in one sentence describe why".

Analysis: Responses were categorized and percentages were computed for each category.

Results: It should be noted, that although percentages are at least awkward in such small samples, I use them for the sake of clarity. As regards the neighbourhood, most of them, stress the human relations. More specifically, 53% of the boys and 36% of the girls, define it clearly as a place where there are relations among the people, usually characterized by mutual help, friendship and cooperation. Then the next category which can be considered as very similar to the first, is the "place, where one spends his childhood, or nice and warm moments (23% of the boys, 36% of the girls) of the childhood".

A third category, is "the people, the sum of them, and the houses around us a definition which has the human element, but not the human relations necessarily (23% of the boys and 9% of the girls). Then some of the girls (18%) state clearly, that neighbourhood "is the place where the human being develops, becomes autonomous and creates civilization", or else becomes socialized in the full meaning of the word.

As regards the concept "quarter" most describe it as the suprasystem of the system neighbourhood (60% of the boys, 44% of the girls). It is interesting to note that half of those boys, ie 30%, introduce the element of the beginning of alienation and anonimity, as a result of greater space. And surprisingly enough, we have a distinct to the girls category, where quarter is (still) a place where human relations are developed (44%). As an area with implied spatial boundaries, the quarter is seen by 30% boys and 11% girls.

As a sum, we can say that those adolescents see the neighbourhood, primarily as a place (thus implying the space as well) where human relations prevail, almost exclusively positive; cooperative and friendly for the adults, sometimes even "socially" educational, and

for the children warm and unforgettable. The quarter is for them a suprasystem of the neighbourhood, where people start being anonymous, an area with specific boundaries and some facilities such as shops or schools.

On the preferred place to live, the boys are evenly divided in three thirds. One prefers the big town, the other the small town and the last third the village. The girls on the other hand, mostly prefer the village and the big town. As for the reason of their preferences, the big town is preferred for the multiplicity of facilities, the opportunities for education, acquaintances, entertainment and the great number of people. The small town seems to be the ideal combination of opportunities and quietness and clear and natural environment, while those for the village, seem to be satisfied with just the latter.

Implications: The human element is stressed more than it was expected both in amount and quality. The adolescents elaborated on their definitions and attributed a rather great -at least emotionally- role primarily to the neighbourhood.

So it seems that this small pilot, not only fulfilled its "technical" purposes (see the note), but also, and perhaps more importantly it transmitted the message that it is worthwhile exploring that environment where so many humanly important functions are perceived by the adolescents themselves to be performed.

Note: As regards the "technical" reasons for doing this pilot, as well as the hypotheses mentioned in the first page, we can sum up the following:

(a) the dimensions taken into account for the construction of the

measures of the local communities, include the ones mentioned by the students in this pilot.

(b) the definitions of the concepts "neighbourhood" and "quarter" elicited in this pilot, were very similar to the ones used, only in the case of the quarter. The neighbourhood in the final questionnaire, had to be defined only locally as I wanted to make sure that the subjects had more or less a similar frame of reference as regards size and possible boundaries when referring to the human relations in their neighbourhood.

(c) contrary to what was expected, they did not show any big preference for the life in the village.

Pilot Seven: The first form of the local community-measures to
45 fifteen year-old high school boys and girls

Date: September 1983

Purpose: To test the first form of the territorial community-life measures; more explicitly, to check for clarity in the phrasing of the questions, to revise some of the questions and most important of all, to decide which level of the community ie neighbourhood or quarter to explore. Also, to estimate roughly the time required to fill in each tool.

Sample: Forty-five, fifteen year-old boys and girls (21 from each sex) from the third grade of the high-school of the municipality Ano Liossia, a community of about 17.000 inhabitants, attached to the northwestern side of Athens. This area is considered as a recent extention of Athens and is very similar to Elefsina as regards educational and occupational levels of its inhabitants.

The questionnaire was administered to two classes of 23 and 22 students each during one session and a half of the school program ie it took about 60 minutes for the extended first form to be completed. All students of each class were taken, and in the rough analysis that followed, they were divided into "natives", that is born and/or having grown up since their 5th year in Ano Liossia during the last 8 or 9 years.

Tools: The first extended form of the measures of the adolescent's perception of his local community-life, what was labelled as TR and CR.

Results: The rough analysis made, consisted mainly of tabulations of percentages on the Real dimension ie on the answers the adolescents gave as to how they perceive their community to be, not the Ideal community ie not the ideal dimension. It should be noted that this pilot was conducted with the purpose to verify and/or

explore some insights and ideas already hinted in other pilots too. So at this stage any trends observed, were considered sufficient for the pilot's purpose.

Two tabulations were done one for each part of the questionnaire, ie one for TR, purported to measure the various patterns of the human transactions in the community, and one for CR, purported to measure the conditions and opportunities for transaction and the existence and availability of various facilities.

As regards TR, it is interesting to note that the "migrants" give more "don't knows" than the "natives" as regards transactions in their quarter; ranging from 14% to 36% and 7% to 21% for each group respectively, depending on the kind of the question. The same seems to happen when they refer to their neighbourhood -in the same questions- but in lower percentages.

Considering the above indications, it was considered wise to investigate the adolescents' perception of the transactions in their local community at the level of the neighbourhood; consequently, to define the sample of "natives" as those having been born and/or having grown up since their 5th year of age in the same neighbourhood (and not in the same municipality or quarter as was defined in Pilot 3 or in the present pilot).

This decision seems to be in accordance first with similar indications from Pilot 3, with the notion that one expects the human transactions in a local community to be more meaningful at the level of the neighbourhood. It also seems to be in accordance with similar notions in the relevant literature, (Hallman 1984: 15-19, Keller 1968: 44-45) in which there is emphasis on the relational aspects of neighbourhoods, or else on "neighbouring".

As regards CR ie the measure on the resources the tabulation of the percentages served slightly different purposes. It was expected to

have differences between answers on the neighbourhood and on the quarter as for example a school or a church belong to more than one neighbourhoods, so what I looked for was whether it was meaningful to expect the adolescents to be able to give information on matters requiring a certain acquaintance with their territorial community. As more than three thirds seemed able to answer, ("don't knows" were less than one fourth) it was decided to explore with CR, the level of the quarter, thus being in accordance with the indications of Pilot 3, and with the relevant literature which attributes the characteristics explored in CR, to an area territorially greater than that of the exchange of human transactions (Hallman 1984: 15, 19, Mc Glaughery 1980 and Downs 1981 in Hallman 1984). A couple of questions were omitted as it was shown they caused confusion to the subjects.

In sum, this pilot was very useful in more than one ways, and enabled me to end up with two measures, first CR, exploring resources at the level of the quarter, and second TR, exploring transactions at the level of the neighbourhood. By this distinction, it became feasible to avoid the common to the relevant literature pitfall of having to define exactly the geographic boundaries of each neighbourhood. By asking only about the transactions there does not seem to be of outmost importance to define exactly the boundaries of a neighbourhood, which I might have to, if I was for example exploring the existence of a square or a church. Yet, when inquiring on various facilities or institutions at the level of the quarter the adolescents are given the opportunity to have as their frame of reference, a specific local community with a label and certain boundaries even if still difficult to be defined exactly. Nevertheless, in both questionnaires in the first page of the instructions, definitions

of neighbourhood and quarter were given to the adolescents so as to have to an extent common frames of reference (see also report on Pilot 6a, on the definitions of those two concepts).

Pilot Ten: The revised form of the local community-measures
(TR and CR) to 14 adolescents

Date: February 1984

Purpose: To check the revised form of the two parts of the community measure, ie CR and TR, as regards clarity of the wording, time of administration, and also ability of the questionnaires to give the picture of the adolescents' community, in a similar way to that elicited by a group discussion.

Sample: Six girls and eight boys, 13 to 18 years old high school students of Metaxourgio and Kolonos (quarters of Athens).

Tools: The revised form of TR and CR, measuring the adolescents' perception of transactions in their neighbourhood, and of resources in their quarter. Data were tabulated in percentages.

Results: As regards TR, it is interesting to note that the respondents perceive the transactions among the various groups as nearly non-existent, especially those among the neighbours. They themselves stated in the group-discussions that there is great internal mobility especially in Metaxourgio, so we can attribute this low frequency to this factor at least to an extent. Such "findings" can serve as insights and as ideas or hypotheses to test with the final sample. It became clear as regards TR ie the measure on transactions, that the information that can be elicited by administering it, cannot be elicited in a group discussion. However, this did not seem to be the case with CR; the content of the questionnaires filled on the resources, was almost identical to that drawn from the group-discussions that had been conducted a few days ago in Pilot 8 (see Table 6.2 in Chapter 6). It seems that administering CR instead of conducting a group-discussion on the same questions is less time consuming and can be analysed more

effectively with a large sample. Moreover this pilot was proved to be very useful as regards its final form and the estimation of the time for instructions and administration.

Pilot Eleven: The revised form of the psychosocial community measure, ie PS, to a group of 14 adolescents

Date: February 1984

Purpose: a) to check for any misunderstandings due to the revised form of PS as a result of the findings of Pilot 9, b) to check if it is better to administer the questionnaire in small groups, due to the complexity of both its instructions and form, c) to explore the possibility of using this tool for intervention purposes in programs of prevention in the level of the community, d) to be guided as to the hypotheses to make as regards the main sample of the thesis.

Sample: The same as in pilots 8 and 10 (see also Table 6.1 in Chapter 6).

Tools: The revised form of PS, identical to the final except for some minor alterations in the syntax or the phrasing of the instructions.

Results: As regards administering PS, it was considered necessary to be done in small groups of 8 to 10; the subjects had to be guided one by one while completing the first questions and then to be checked before proceeding on their own.

The questionnaire showed that it can be used for intervention purposes, and this was verified during the group-discussion that followed. (Pilot 13)

As for the content, it is interesting that the two groups from the two different quarters of Athens ie Metaxourgio and Kolonos, differ only in the frequency they experience their transactions as occurring with others. In entertaining and in doing things with others, in receiving psychological support from others and in being guided for right and wrong, they mostly relate with persons from

their family and relatives, then with their peers and thirdly their neighbours. The frequency they perceive this as happening, is constantly lower for the group of Metaxourgio to that of Kolonos. This is also the case in the question dealing with giving help and support. For both the groups peers come first, then members of the family and relatives, and then the neighbours mentioned by the second group. The second group mentions a greater number of social network members. Such trends might be considered in the data from the final sample.

note: in the screening form for the villages, the words "quarter" and "town",
where replaced with the word "village".

2: The classification questions

1. Name and surname : _____
2. School : _____
3. Section : _____
4. Fathers' age : _____ years old
5. Mothers' age : _____ years old
6. Which class of school has father finished? _____
7. Which class of school has mother finished? _____
8. Father's occupation _____
9. Mother's occupation _____
10. Persons living "under the same roof" with you;
 Father, mother, brother/sister, grand father, grand mother, uncle, aunt, cousin,
 other : _____
11. Are any acquaintances of yours living in the same neighbourhood or quarter with you
 (not same house) Yes ☐ No ☐
 If yes, put a circle around them :
 Father, mother, brother, sister, grand father, grand mother, uncle, aunt, cousin
 compatriot of father or mother, friend, family-friend
 other : _____
- 12.. How many brothers and sisters you have? _____
- 13.. Where do you spend your vacations?
 (put a ☒ in the boxes)
 - a. Where I live during winter ☐
 - b. In my father's place of origin ☐
 - c. In my mother's place of origin ☐
 - d. In a summer camp ☐
 - e. Elsewhere (specify type) : _____

3: The measure on adolescents' conceptions (real and ideal)
of others' transactions in the neighbourhood (abbreviated as TR)

NAME AND SURNAME _____ TR

* Q U E S T I O N N A I R E *

Instructions

This questionnaire consists of a number of phrases, which describe what may happen in your neighbourhood and in the ideal (for you) neighbourhood.

By neighbourhood, we mean a small area around your house, that is 1-2 streets right, left, in front and behind your house.

Every phrase in the following pages describes an activity. Under each phrase, there is a list of persons who might be involved in this activity in your neighbourhood.

Please read each phrase carefully. Then, decide if each category of persons in the list, is involved in this activity "often", "rarely" or "almost never" in your neighbourhood. Put a ☒ in the corresponding square, besides each category of persons.

Then, think of the ideal neighbourhood, that is, how you think things should be, which activities and by which categories of persons, would characterize the ideal neighbourhood for you.

Now, you are going to see an example

Here, instead of "neighbourhood" we have the "school".

In my school, there are discussions ...

	often	rarely	almost never	never*
Among teachers and pupils	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Among students	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Among teachers	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Among teachers and parents	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

In the ideal school I would like the discussions to be

	yes	no	it is all one to me
Among teachers and pupils	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Among students	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Among teachers	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Among teachers and parents	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

Now go on and fill up the following phrases.

Remember, you have to put ☒ beside each group of persons, in each sentence, otherwise the questionnaire will be invalid.

Attention: when you don't know something, you must fill under
 _____ "do not know", it is mistake to guess of put ☒ by chance.

* as far as I know

- 1a. In my neighbourhood, people know each other and when they meet each other they say "good morning".

	often	rarely	almost never	never*
The neighbours among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The relatives among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
These of same origin among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The friends among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The colleagues among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Those who belong to the same associations, political parties among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- 1b. In the ideal neighbourhood, I would like the people to know each other and when they meet to say "good morning".

	yes	no	it is all one to me
The neighbours among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The relatives among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
These of same origin among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The friends among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The colleagues among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Those who belong to the same associations, political parties among themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Note: in the rest of the questions listed in the next page, the form has been the same as in 1a and 1b respectively.

* as far as I know

2a. In my neighbourhood the people visit each other for a glass of wine, coffee or in name days and make good company (ie enjoy it)

2b. In the ideal neighbourhood I would like the people to visit each other for a coffee or a glass of wine or in namedays and to make good company

3a. In my neighbourhood people celebrate together such big celebrations as engagement, marriage etc.

3b. In the ideal neighbourhood I would like people to celebrate together, such big celebrations as engagement, marriage, etc.

4a. In my neighbourhood people go out for a walk, a cinema, a tavern

4b. In the ideal neighbourhood I would like people to go out for a walk, a cinema, a tavern

5a. In my neighbourhood people lend each other small things (borrow from each other) such as coffee, sugar, tools, etc.

5b. In the ideal neighbourhood I would like the people to borrow from each other small things such as coffee, sugar, tools, etc.

6a. In my neighbourhood among crisis-situations, (such as crucial circumstances, illness etc) people give a hand of help to each other a support they say their griefs, their secrets, their problems (to each other)

6b. In the ideal neighbourhood I would like - during crisis-situations (such as crucial circumstances, illness etc) the people to give a hand of help to each other a support, to say their griefs, their secrets, their problems to each other

7a. In my neighbourhood people count the others' opinion

7b. In the ideal neighbourhood I would like the people to count (kind of respect) the others' opinion

8a. In my neighbourhood people gossip, misunderstand each other, quarrel exchange bad words

8b. In the ideal neighbourhood I would like people to have so much "give and take" among each other even if it comes to their misunderstanding, quarreling or exchanging bad words

537(11)

Now please check if you have put a ☒ beside each group of persons in every phrase.

Thank you for your cooperation

M.L.P.

4: The measure on adolescents' experiences of their transactions
with their tentative ingroup members (abbreviated as PS)

PS

This questionnaire is about your relations, with persons you are acquainted with. It consists of fourteen (14) questions. Each question refers to a different specific activity or situation, related to various persons.

Under each question, there is a list with the categories that those persons belong to.

E X A M P L E

In the following question, in the left side, you see a list of various persons. The question, refers to the specific activity "help between you and each of those persons".

Now read the question, and see how it could be filled in :

Question: YOU and at least one from each category of the following do you help each other;

	How often does this happen ?					don't have
	always	very often	some times	rarely	never	
Father	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cousin	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Someone who is neighbour and both fellow student and friend	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Someone who is neighbour and friend	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Someone who is neighbour and fellow student	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Someone who is <u>ONLY</u> neighbour	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Someone who is <u>ONLY</u> friend	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grand father, grand mother	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

As you saw in the example, beside each category there is a ☒ in the appropriate box depending on how often this that the question is asking, happens between you and a certain person from the specific category.

for ex.: in the category "cousin,cousine" there is a ☒ under the column "very often"

ATTENTION: many persons are mentioned as having two or three properties, for ex "someone who is neighbour and fellow student and friend".

If you have noone BEING ALL THIS AT THE SAME TIME you put a ☒ under the column "don't have" and you go on to the next category (see example).

So, if one acquaintance of yours is neighbour and friend (but not fellow student) you will estimate him (think of him), in the category "neighbour and friend".

In the category "neighbour" you will think of an acquaintance who is ONLY neighbour not the person or the persons that you thought of for ex. in the category "neighbour and friend".

Looking at the example again, you see that in the category "neighbour and fellow student" there is a ☒ under the column "always".

NOW BE CAREFUL! If you have for ex. two friends who are also fellow students and you help each other (all three) and with the one (and you) this happens always and with the other this happens very often you have to think of the person with whom you help each other the most, so you must put a ☒ under the column "always".

In order to understand this better, let us take the category "grandfather, grandmother". If with the one of your grandfathers you help each other rarely and with the one of your grandmothers this never happens, you must put a ☐ under the column "rarely".

That is in order to fill the questionnaire properly, you have to be thinking (while filling in) this person with which THE MOST, when you see each other happens that which the question asks, even if you see this person a few days in a year (such as for ex. a person living far away).

In order to understand this better, going back to the example in the category "cousin", if there is a cousin that you help each other very often and you see him only in the summer, you have to put ☐ under the column "very often" (even if there is another cousin with whom you help each other rarely and whom you see every day).

ATTENTION: this holds for all persons in all questions.

In the questions that follow, you have to answer with the same way, that is putting a ☒ in the appropriate box, beside each category.

The persons are divided into family members, relatives, peers (from 13 to 19 years old) and adults (from 20 years old and on).

You will fill in, having in mind what has been happening the last three years that is since about you entered the high-school.

BE CAREFUL: Apply all the instructions, otherwise you invalidate the whole questionnaire.

NAME & SURNAME : 540 (3)

SCHOOL :

SECTION :

1. Do you work TOGETHER?
(such as a construction, a study, a kind of work, etc.)

		How often does this happen?					don't have
		always	very often	some times	rarely	never	
Family members and relatives	Father	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Mother	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Brother, sister	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Grand father, grand mother	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Uncle, aunte, godfather, godmother	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Cousin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nearly peers from 13 to 19 years old	Someone who is: neighbour & both fellowstudent and friend	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Someone who is: both neighbour and fellowstudent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Someone who is: both neighbour and friend	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Someone who is: both fellowstudent and friend	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Someone who is: ONLY neighbour	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Someone who is: ONLY fellowstudent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Someone who is: ONLY friend	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Adults 20 years old & on	Teacher, professor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Someone who is: both neighbour and friend	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Someone who is: ONLY neighbour	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Someone who is: ONLY friend	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Note: In the rest of the questions listed in the next page, the form has been the same as in question 1 above.

2. Do you trust (him/her) to show YOU what is right and wrong ?

3. Do you have common interests ?

4. Are you interested in (his/her) opinion about YOU ?

5. Does (he/she) help YOU in every day difficulties ?

6. Does (he/she) stand by YOU in a difficult moment ?
(such as critical situation or decision, difficulty, etc)

7. Do you trust (him/her) to tell your secrets ?

8. Who from the following (persons) you think represent the
person of integrity ?

9. Do YOU help (him/her) in every day difficulties ?

10. Do YOU stand by (him/her) during a difficult moment ?
(critical situation or decision, difficulty, etc.)

11. Does (he/she) trust YOU to tell his/her secrets ?

12. Do YOU see (consider) him/her, as a very good friend of yours ?

13. Do you entertain together ?
(such as excursion, walk, sport, cafeteria, party, disco, etc)

14. Do you greet each other whenever you meet by chance ?

5: Oral instructions during the collection of the data and the administration of CR

General instructions

"Some conditions have to be constant, so please put all of your stuff away and have in front of you just one pen and the questionnaire I have just given you".

"Do not talk with each other but only speak to me if you have some clarification to ask, and only after I have finished with the instructions".

"Do not spend time erasing; if you change your mind, just cover the wrong answer and check the other box!"

"Your names I have to ask since the job is to take three stages, so that the different questionnaires of the same person have to be put together. Yet, no one else except me is going to see your names. All the answers will be put eventually into the computer, will be estimated as a sum, and no referral whatsoever is going to be made to any of the names or even the persons individually".

"Please be very carefull while doing this job, and when you finish please check for any ommissions".

Instructions during administering TR

The questions ask what your neighbours do with others, who may or may not be their neighbours.

"When answering on the ideal neighbourhood, you should forget all about you 'real' and think of what you would like and wish for".

"Please note the slight difference in the meaning of the last question ie 8b, from the meaning of 8a".

6: Oral instructions during the administration of PS

"The questionnaire you are going to fill in, is the most important and most crucial part of the whole research. This is the reason that I have you coming to a quiet place in small groups, so as to be certain that you are not interrupted by any reason, that I can transmit to you clearly the meaning of the instructions, and that you can work with concentration".

"This time you have to think about the answer on things that concern you personally, and those persons close to you. So, if for some reason which I respect, there is someone among you who is not willing to fill in this questionnaire, it is better to say it now and go, rather than do the job superficially. Even one questionnaire completed carelessly, can with other factors, lead to results and conclusions of misrepresentation of reality, and perhaps to false programs and applications as regards in this case your age-group" (about five from the whole sample of 530 denied to do PS).

"Now let me thank you beforehand for your willingness to work hard and commit yourselves, in a project in which you just offer your services and your cooperation, and in which the only thing you get from me, are some thanks, in the prologue of the book".

"During my reading of the instructions, it is important that you both listen to me reading, and look at your own sheets at the same time as I am going to stop and give you some oral explanations or clarifications as well. When I finish you can ask me for any further clarifications".

"... now let us do the first question together; how long do you do something with your father?... have all of you put a "v" next to the word "father?... now the next person..."

"...now we have to fill in, as regards the person "brother or sister", so if there is one of you who has not even one sibling, he should put a "v" under the column "don't have", if you have at least one you should not do that, it is a mistake".

"let us say you have only one sibling, then you answer in the same way you did for the mother and father; if you have more than one, you should ask yourself: "with whom do I do some kind of job more often?"

"Please remember that: a) you have to keep in mind in each page, what the question asks, b) you have to keep in mind for which category of persons you are thinking of, c) you have to choose the person -in each category- with whom most often happens what the question asks, that is you can choose among many persons of the same category, for ex cousins, d) you must never put the same person in two categories, ie one whom you have put as cousin, cannot be put as a friend as well".

"I know that this job is going to take you between 50 to 60 minutes; I know there are individual difference, so I do not expect all of you to finish at the same time, yet, please, do not delay on purpose nor make haste, but just take your time without useless talks and interruptions".

Final greeting

Thank you once more. I assure you that as soon as this research is finished, your local library will have a copy of the book that I am going to write, and which will contain all the important results and conclusions".

Note: The instructions of PS were tape-recorded, for better future replication.